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A FAMILIAR GUIDE TO THE Right and Profitable Receiving OF THE Lord's Supper.

Wherein also

The Way and Method of our SALVATION is briefly and plainly Declar'd.

Suitably applied, and fit to be annexed to the *Christian Monitor*.

By *Theophilus Dorrington*.

The Second Edition.

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BRITISH MUSEUM
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TO THE QUEENS MOST *Excellent Majeſty.*

May it pleaſe Your Majeſty

TO permit me, moſt thankfully, to acknowledge, that it is Your Majeſties very gracious Approbation of another Endeavour to revive the decay'd Piety and Vertue of the Age; which as it animates me to proceed in that, and has almoſt brought it to perfection, ſo it was the great Encouragement of this. In which I have endeavour'd to perſuade, and direct to the right uſe of this bleſſed Sacrament; which is perhaps the beſt and moſt effectual Means that our Lord has left in his Church to promote and maintain in it the Love of God and of our Neighbour. And may it pleaſe Your Sacred Majeſty to give leave, that I may encourage my ſelf from the Favour mention'd, to implore and hope for the Honour of Your Majeſties Patronage to this ſmall Piece alſo. I am, and deſire to be as long as I live,

Your Majeſties Moſt Obedient and Dutifull Subject,

Theophilus Dorrington.

An ADVERTISEMENT.

I Have in this little Book distinctly stated and represented that solemn Covenant with Almighty God, which we all of us enter into in our Baptism: Because since the Receiving of the Lord's Supper is design'd for a Renewal and Confirmation of that Covenant, the distinct Knowledge of that is necessary to our Fitness for this Sacrament; and I have further dispers'd, through the whole, many weighty Arguments to induce Men to keep close to that Covenant; it being to us the only Way of Salvation: That so I might at once promote in many a religious and good Life; a Fitness for this Sacrament; and the Attainment of their everlasting Salvation.

And having made this the Subject and Scope of this Book, I think it may not be amiss to suggest, that it is very fit to be recommended and presented by those who have taken upon them the charitable Office of being God-fathers or God-mothers, to such as they have presented to God at the sacred Font. It is the certain Duty of these spiritual Parents, and the Charge laid upon them by the Church, to concern themselves afterwards, and take all the Care they can, that the Child may be taught, as soon as it is able to learn, what a solemn Vow, Promise, and Profession, it has made by them. This Duty and Charge they would hereby, in some measure perform; especially if they would also concern themselves after a time to know what use their spiritual Children have made of it. Certainly if the Duties and Charge of this most usefull spiritual Relation were conscientiously minded, and in this and the like ways perform'd; we should not see so much de-

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plorable Wickedneſs among Profeſſours of Chriſtianity as there is, and we might reaſonably hope to ſee the next Generation, at furtheſt, deliver'd from the Vices and Madneſs of this.

And ſince this Covenant is implied in Baptiſm, when it is not expreſs'd in our way: This Book will be uſefull to be read in all Families, in order to train up young People in the Knowledge of their Engagements to God, and in the way of their Salvation, and to a Fitneſs for this bleſſed Sacrament, that they may be confirm'd in that way. To Adapt it the better to ſuch an uſe, I have added in the End a Prayer, *which is proper to be uſed after the reading of any part of the Book in the Family or Cloſet.*

I think fit to recommend this Book alſo to the Societies of Religious young Men in and about this City; that they may hereby at a cheap Rate, and with little Labour, gain a right Underſtanding and a diſtinct Knowledge of the Nature and Deſign of this bleſſed Sacrament. To whom (as young Perſons) this may be neceſſary and uſefull Advice; that they do not ſatisfie themſelves with ardent and devout Affections in their coming to the Sacrament, but endeavour to have their Judgments well informed too. For, as it will be of great Advantage to them towards a holy and good Life to have their Devotion built upon the Foundation of a ſolid Knowledge; ſo, without this, the Adverſary of their Souls will have many Advantages againſt them. To whom, as the Glory of our Time, I moſt heartily wiſh that Grace, Mercy, and Peace, may be exceedingly multiplied from God the Father, and from our Lord Jeſus Chriſt.

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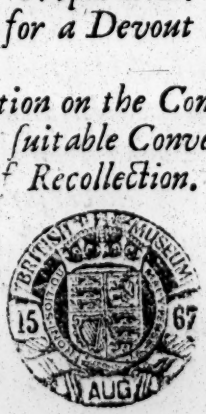

A Familiar Guide TO The Right and Profitable Receiving OF THE *LORD's SUPPER.*

Sect. I. *The Introduction.*

Chriſtian Reader,

THOU haſt here repreſented to thee, in a little room, I think, all that is neceſſary to render thee a meet and profitable Receiver of the Holy and moſt Comfortable Sacrament of the Body and Blood of Jeſus Chriſt our Lord. And I ſuppoſe it is in ſuch a Manner repreſented, as is moſt fit and likely, with the Bleſſing of God, to poſſeſs thee with all the Qualifications requiſite in him that comes to this Sacrament, if thou wilt afford this little Book a ſerious and frequent peruſal. If thou haſt been ſo unhappy, and ſo much miſtaken in thy true Intereſt, as never to have laid theſe things to Heart before, and to have liv'd in the neglect of this Bleſſed Ordinance; I would adviſe, I would entreat thee often to read and ſtudy theſe things till thou art familiarly acquainted, and deeply affected with them; that thou maiſt to thy Advantage come well prepar'd to this Sacrament. If the things herein contain'd have already affected thy Heart, and had a good Influence on thy Life, and thou art a frequent Attendant upon this Sacrament, it may ſuffice to read this Book as often as thou canſt on the Week before thou comeſt to it, as a good Weeks preparation for it. And for thoſe who Communicate ev-

ry Lord's Day (as I wish all Christians did) it may suffice, commonly, to retire sometime on the Day before, or get up the sooner on the Sacrament-Day, and seriously meditate on the Exercises herein proposed, which are design'd to excite him that has an habitual fitness for this Sacrament into an actual one, and are usefull for that purpose. I say commonly this may be enough for such; but yet even they also may find it necessary and usefull sometimes, when leisure allows, to read the whole.

To make it as short as I could, and yet as comprehensive too, I have ventur'd to leave out what might have been said to justifie the Method and Parts of it; presuming also that this will not be necessary.

Because what is requisite to render a Man a meet Receiver of this Sacrament is also necessary, and is sufficient to constitute a good Christian, and to bring him to Heaven: Therefore I have said in the Title, that the whole Method and Way of our Salvation is herein plainly declar'd. So that if any Soul be solicitous about that Grand and most Concerning Question, *What must I do to be saved?* he may find it herein resolv'd. And whether this Holy Sacrament may be accounted and used as a means of Conversion to a Good Life or not; yet I hope that by the Blessing of God, this little Book may be such a Means to many, if Men will but think it worth their while to do so much towards their own Everlasting Happiness, as to read and consider so small a Treatise.

That another Book should be publish'd on this Subject, after so many which have gone before it, will not seem strange to any one who knows the Incomparable Pleasure of Devout Thoughts, and the peculiar aptness of this Subject to afford them, together with the Inclination both of Grace and Nature to endeavour to possess others with what-ever has made a great Impression on our selves. And I believe, when this Book is well consider'd, it may appear, after all the rest, to have its Necessity and Usefulness.

The PRAYER.

MAY the God of all Grace, Lover of Souls, to whom the Redemption and Salvation of Mankind is so v-

ry dear; and who invites us to this Sacrament as the way to Heaven, and that he may herein give us the happy foretaſts of it: Bleſs this my weak Endeavour, and give it a ſucceſs according to the Greatneſs of his Power and Love; to the promoting in many Hearts the Love of this Sacrament, and their frequent and comfortable Attendance upon it; and to the bringing many Souls to happineſs and glory, for the ſake of Jeſus Chriſt our Mediatour and Advocate. Amen.

Sect II. *The Creation of Man.*

WHEN it is ſaid in the firſt Chapter of *Geneſis*, that *God ſaw every thing that He had made, and behold it was very good*: This means, that the Creator, upon the review of his Works, was pleaſed and delighted in them; and that He hated nothing that He had made: For, what we hate, we wiſh that it were not, eſpecially not ſuch as it is. If therefore the Creator had hated any thing that He had made, He had made it to be ſuch as He would not have it to be; Which is not to be ſuppoſed of Infinite Wiſdom and Goodneſs, and of ſuch Power as is able to make every thing what He pleaſes it ſhall be. Mankind therefore, among the other Works of God, were made very good, and were pleaſing to our Maker. Indeed He made Man a very Noble and Excellent ſort of Creature, ſuch as muſt be peculiarly pleaſing to Himſelf above all things in this lower World: As we may judge by thoſe words in *Gen.* 1. 27. *God created Man in his Own Image.* This was the peculiar Glory of Man, and that which chiefly advanced Him above the Creatures about Him: And it did principally conſiſt in theſe things following. That as He had Faculties capable of knowing, loving and obeying God, He was diſpoſed to do ſo: He knew God to be the moſt Excellent Being, and did accordingly reverence and eſteem Him: He knew Him to be the Fountain Good, and His chief Good, and did accordingly fix the choice of His Will upon Him; and valued His Favour and Love, by which we enjoy God, as his greateſt and only Felicity. There was then no Error or falſe Reaſoning in his Underſtanding, no per-

verſe Choice in his Will, no Inordinacy in any of his Appetites, no Motions in them contrary to His Reaſon. In nothing was Man inclin'd to contradict his Duty to God, or any of the Eternal Laws of Righteouſneſs. Upon this account it was that Man was very good, and belov'd of His Maker. And being ſo belov'd, He liv'd in perfect Peace and Happineſs: He was not encumbred with any Evil; He wanted nothing that He had occaſion for. It appears His kind Creator would not ceaſe doing for Him, till He had provided for all His Neceſſities and Deſires; that ſo he might be compleatly Happy. Man then enjoy'd the willing and ready Service of all the Creatures about Him. He enjoy'd Himſelf, and could with Pleaſure conſider and praiſe God for the Noble and Excellent Nature which His Maker had given Him: He had an eaſie and a quiet Mind, had no conflicts within himſelf, had no occaſion to rebuke or fall out with himſelf. He enjoy'd then his God too, being aſſur'd of his Favour, and receiving the conſtant Communications of it. He could with great delight, contemplate and praiſe the glorious Attributes of God; And the Divine Wiſdom, Power, Righteouſneſs, Goodneſs and Truth were very pleaſant to Him, while he was aſſur'd that all theſe were friendly, and would be favourable to Him. This was Man's firſt Condition; a very Excellent and Happy one; but, alas! through his own default it did not laſt long.

Sect. III. *The Firſt Covenant between God and Man.*

IT is very probable that all the particular dealings of God with Man, in this condition, are not told us in that ſhort account which *Moſes* gives us of the Beginnings of the World. It being enough for us to know in general what is the Spring and Source of all that Sin and Miſery which is now found among Mankind; The knowledge of which is of ſome Uſe and Importance towards our getting free from both. But what is told us of the Tranſactions between God and Man in that ſtate we may think we ſhall moſt truly underſtand, and moſt rightly interpret, if we guide our ſelves herein by th

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Tenour of his dealing with Mankind ſince that. From what is told us, then, of that time, and from what appears ſince, we may learn, That it pleaſed the Creator, when He had made Man, and had ſo highly oblig'd Him, to take upon himſelf the Relation of a Governor to his Creature, as He had the undoubted Right of one; and he very juſtly thought fit to exerciſe a Dominion over him for his Good. It was therefore, we may ſuppoſe, promiſed to Man, that He ſhould enjoy the Favour of his Maker, and a perfect Happineſs both of Body and Soul, upon the Condition that He would continue in the due Reverence and Love of his Maker, and obey his Commands. And it was made known to him that He ſhould fall from the beſt of his Excellency, from that wherein He was ſo pleaſing to His Maker; and from all his Happineſs, if he did not continue ſtedfaſt in his Duty, and perfectly perform it, as God had inabled him to do. And this is that which is commonly call'd *the Firſt Covenant.*

Sect. IV. *The Sacraments of That.*

MOreover God having made Man to conſiſt of a Body and a Soul, and knowing that it is natural to Him, for the Objects of his Senſes to make great Impreſſions, and to have a mighty Influence upon his Mind: His Wiſdom and Goodneſs order'd Matters ſo, as that his Senſes might help to admoniſh him of his Duty, and to aſſure him of his Happineſs in the performance of it. And this we may ſuppoſe was the Reaſon and Ground of God's ſeparating two Trees, in the Garden where he had placed our Firſt Parents, for a peculiar and uncommon Uſe: The One call'd *the Tree of the Knowledge of Good and Evil*; the Other call'd *the Tree of Life.* Theſe we may reckon to have been the Sacraments of the Firſt Covenant: For in theſe were Spiritual things by God's appointment repreſented by outward and viſible Signs and Actions. Man was aſſiſted to remember his Duty and Obligations to his Maker by that Tree, call'd *the Tree of the Knowledge of Good and Evil.* For we may ſuppoſe that the Fruit of this Tree was ſet a-part by God wholly for the following pur-

poſe: Man was to take care to cultivate this Tree as well as others; but he was to offer the Fruit of it at ſet times ſolemnly and religiouſly to God, ar a viſible Acknowledgment that he owned Him the Maker of all things, and the Supreme Lord and the Proprietor of all. This was reſerved, as we may ſay, by God, to be a devoted Thing, and Man's Thank-offering to Him for all the reſt of his Gifts. And for this reaſon Man was forbid to eat of it himſelf. For we find in later Times, It was always held a very heinous and guilty Thing for Men to eat of, or uſe what God had ſeparated and reſerved to Himſelf. Now ſuch a ſenſible outward Performance, as the ſolemn offering of this Fruit to God, and the looking upon it and uſing it only as a Devoted Thing, was an excellent and fit Means to admoniſh Mankind for ever to acknowledge their Maker and Preſerver as the Supreme Lord and Proprietor of all things; As it was a ſenſible Declaration that they did make this Acknowledgment, ſo it was a ſenſible Obligation of themſelves that they would continue to do ſo; and the more a help to them to continue it, and to anſwer all the Obligations which naturally reſult from it in the courſe of their Lives.

And then the other Tree was appointed to aſſure Man, upon his perfect Obedience, of his Immortality and Everlaſting Happineſs. So that whilſt he continued ſtedfaſt in his Duty, he had right to take and eat the Fruit of this Tree: And he might take it as God's viſible and ſenſible Pledge, and as an Inſtrument of Conveyance of Eternal Life and Happineſs to him. In like manner, as now we have leave from God to look upon the Rainbow, not only as the natural effect of the Sun ſhining upon a falling Shower, but, as God's viſible pledge and aſſurance to Mankind, that he will never again deſtroy the World with a Deluge of Water.

Sect. V. *The Sin and Fall of Man.*

THIS account ſhows the exceeding great Guilt and Wickedneſs of the Sin of our Firſt Parents. Their Sin was, that they did Eat of that Forbidden Fruit; and ſo they uſed and took to themſelves what was reſerv'd and devoted to God. It was the bringing to a Common uſe

uſe that which was ſeparated by his appointment to a Religious one, and was the profaning of a Hallow'd or Holy Thing. But let it be conſider'd a little how monſtrous and vile this Sin of our Firſt Parents was! How ſoon had they forgotten the mighty Obligations which the Creatour had ſo lately laid upon them! How bountifull had he been to them! How much had he freely given them! And he with-held and reſerv'd but one Fruit to himſelf; and this, we may ſay, they grudg'd and envied him: They would not be content with ſo vaſt a Proviſion as he had made for them, but would needs have this afforded too. The poor depending Creature, that deriv'd his Being, and all he had, would needs be ſole Proprietour and abſolute Lord of all things on the Earth, and would acknowledge no Superiour! They had no need of this Fruit, were perfectly happy without it; and might have continued ſo happy, if they would have abſtained from this; but they moſt unreaſonably deſpiſed their Happineſs, and hazarded the loſing it for the ſake of the Satisfaction and Advantage which they expected from this ſingle Fruit. The Creatour indeed had been ſo good to them, they would not believe he would ſo ſeverely puniſh their Eating this Fruit, as he had threatned to do; and ſo that which ſhould have oblig'd them to be ſtedfaſt in their Duty, was moſt perverſely turn'd into an encouragement of Sin. Oh vile and ſhamefull Wickedneſs! Let us conſider from what a vile Original we all ſpring, and be all humbled and aſhamed.

In yielding to this foul Act, they loſt that Holineſs and Righteouſneſs which they had been endow'd with, and by which eſpecially they had been pleaſing to their Maker. In this alſo they broke the Condition of the Firſt Covenant, which requir'd that they ſhould conſtantly Reverence and Love their Creatour, and obey him in all things. And the ſad Conſequence of this was, That they hereby loſt the Favour of God, and forfeited all their own Happineſs. They loſt all right to the good things of this World; to the Obedience, and Serviceableneſs of the Creatures which God had made for them. They became liable to the Penalty

which God had threatned to inflict, and immediately upon the Transgression did deserve to have been put to Death, and to be thrown into the place of Everlasting Punishment, prepar'd for the Devil and his Angels.

Sect. VI. *The New Covenant.*

AND the utmost severity of the Threatning had been immediately executed in that manner upon them, we may believe, according as it was said, *In the day thou eatest thereof, thou shalt surely die*; If the Son of God had not become a Mediator on their behalf. And he freely undertook to do whatever might be necessary to render it consistent with the Honour of God to receive his Rebellious Creatures into Favour again, to release their Obligation to Everlasting Punishment, and restore them to perfect Happiness. What he then undertook to do to this purpose, we may learn and conclude from what he did in the Fulness of Time: And that was, That he would unite himself to the Humane Nature, and would become Man. In that Nature he would perform a perfect Obedience to God the Father, that he might merit for Mankind, the Happiness which was setled to be the Reward of perfect Obedience. And to excuse Man from the Eternal Death, which he had deserved by his Sin, he undertook to suffer Death in his stead, and so to make his Death a Sacrifice for the Sins of Mankind. Thus much did he, very kindly and of his own accord, undertake to do for us; and he was accepted of the Father, and assur'd that he should, by doing thus, obtain the Favour for us which he desir'd. So he procur'd for Man that he should not be utterly cast off and thrown into endless Misery; but have other terms of Favour appointed him: And this Dispensation or Appointment is that which is called the New Covenant: And it is call'd the New Covenant in his Blood, because it was procur'd by his Undertaking to shed his Blood in the Humane Nature as a Sacrifice for Sin. Upon this our First Parents were permitted to live, to enjoy, in some Measure, the Good things of this World for a while, and had space allow'd them to make their Peace with God; to recover his Favour, and their own Happiness.

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We muſt know, that ſince it was a ſetled Law before the Fall of Man, that he ſhould propagate ſuch as himſelf; and his Poſterity ſhould be reckon'd in the ſame ſtate and relation towards God with their Father, who begat them: Therefore when the Firſt Parents of Mankind thus became polluted by their Sin, and were fallen into the ſtate of guilty Rebels againſt God; All their Poſterity muſt needs come polluted into this World, as unclean things out of unclean, and muſt be *born Children of Wrath*, as the Scripture ſpeaks. We therefore have the ſame task upon us which our Firſt Parents had; that is, to recover the Favour of God and our Everlaſting Happineſs, by performing now the Terms and Conditions of this Second Covenant.

Let us ſee then, what the Tenour of this New Covenant is: What are the Duties which it requires to be perform'd on our part: And what are the Promiſes of it on God's part; the Bleſſings which it offers to make us partakers of upon the Condition of performing thoſe Duties.

Sect. VII. *On Our Part.*

FIrſt let us take notice of our own part of this Covenant, and obſerve what it is that God requires of us, to whom the Goſpel is preached, which we muſt do to be ſaved. And becauſe all Mankind are now conſider'd by God as guilty and polluted Creatures; as having ſinned, and being diſpoſed to do wickedly; There is firſt required of us, That we repent and turn from Sin. In the next place, becauſe we muſt return to God; it is required, That we do believe all the Articles of the Chriſtian Faith: And laſtly, That we engage our ſelves, and endeavour to keep God's Holy Will and Commandments, and walk in the ſame all the Days of our Life. But becauſe the Heart of Man is deceitfull and wicked, and we are ſo backward to do our Duty, that we are unwilling to know it; therefore it will be requiſite to mention ſomewhat particularly, the Things contain'd under theſe three General Heads.

The Firſt main Branch of our Duty is, That we repent and turn from Sin: To which purpoſe we muſt ſtand

at a defiance with all the Cauſes of Sin, and reſolve they ſhall not govern us. Therefore has the Church been wont to expreſs this Branch of our Duty thus: We muſt renounce the Devil, and all his Works; the Pomp and Vanities of this wicked World, with all the covetous Deſires of the ſame: And all the ſinfull Deſires of the Fleſh, ſo as that we will not follow nor be led by them.

We muſt renounce the Devil, and all his Works. It was by the Craft and Inſtigation of this Apoſtate Spirit, the Enemy of our Happineſs, that Mankind were at firſt drawn into Diſobedience againſt God. We muſt reſolve therefore never to have any Correſpondence with him; to abhorr and abſtain from all thoſe guilty ways of conſulting him, or ſeeking his Aſſiſtance, which the ungodly World have ever practiſed. We muſt never, knowingly, or willingly, obey any of his Commands, nor comply with his Temptations. We muſt reſolve to fight againſt all thoſe Spiritual Wickedneſſes in our ſelves which he infects the Humane Nature with; ſuch as Pride, Anger, Envy, Treachery, Lying, Malice and Cruelty. Muſt abhorr to imitate or follow him in the tempting of others to Wickedneſs; or in the Hatred and Perſecution of Good Men, for the ſake of their Goodneſs.

We muſt alſo renounce the Pomp and Vanities of this wicked World, and all covetous Deſires of the ſame: That is, We muſt reſolve and engage that we will not let the Love of the World rule in our Hearts, which is oppoſite to the Love of God. We will not let our Hearts fix on the Wealth, the Pleaſures, or the Dignities and Honours here below: Nor will make the getting of them the Aim and Scope of our chief Endeavour and Care; nor let the Enjoyment of them be our chiefeſt Delight and Satisfaction. That we will not be guided by the Cuſtoms of the World, nor follow a multitude to do Evil: That our deareſt Relations, or our moſt neceſſary and moſt uſefull Friends and Benefactors ſhall not be able to Influence us againſt the Will of God and the Dictates of our Conſcience: That we will be ready to part with all that is dear, all that is neceſſary to us, and which we might otherwiſe lawfully keep

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and enjoy when they ſtand in Competition with our Love and Duty to God. And we will ſubmit to any Inconveniences in the want even of neceſſary things, rather than do any thing to gain them, which is contrary to the Laws of Divine Love.

We muſt further renounce, mortifie, and abandon all ſinfull Deſires of the Fleſh: All the irregular and diſobedient Inclinations of our corrupt Nature muſt be mortified and ſubdued. We muſt chace away thoſe fleſhly Luſts which war againſt the Soul; the Love of ſlothfull Eaſe and Idleneſs, all Intemperance and Laſciviouſneſs. We muſt forſake and abſtain from all thoſe Senſual Sins, which abuſe and prodigally waſte God's good Creatures; which enſlave the Thoughts and Faculties of the Soul to the Appetites of the Body; and which render the Soul unfit for the due Exerciſes and Operations of its Faculties; and which tend to clog and encumber the Body with Diſeaſes. We muſt renounce all theſe three Sources of Evil, the Devil, the World, and the Fleſh, and muſt reſolve we will not follow nor be led by them. And this is the Firſt main Branch of our Duty under the New Covenant.

The Second is this: That we muſt believe all the Articles of the Chriſtian Faith. And this requires of us to promiſe and perform the Things following: That we will ſeriouſly apply our ſelves, as our leiſure and opportunity will allow us, to make the beſt Improvement that we can of the Means of Divine Knowledge which the Providence of God affords us; that ſo we may gain as much of that ineſtimable Treaſure as we can: That we will not through Negligence or Hatred of the Truth be ignorant of any important revealed Truth: That what-ever does appear to us to be revealed from God concerning himſelf and our Way to Happineſs, we will receive it as a certain Truth; becauſe it comes from him who is infinite Wiſdom, and cannot be deceived; and is a God of Truth, and therefore cannot deceive.

Theſe Articles of our Faith are ſummarily comprehended in that *Form of ſound Doctrine*, which is commonly called the Apoſtles Creed; among which theſe are chief ones. That we believe in God the Father, who

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hath made us and all the World. That we believe in God the Son, who hath redeemed us and all Mankind; which implies these things: We must believe that all Mankind are guilty before God, and obnoxious to his Eternal Wrath and Punishment. That Jesus Christ the Son of God, died as a Sacrifice for the Sins of Men: That he submitted to an accursed Death, as the Punishment of Sin in our stead, and to excuse us from suffering it for ever: That his Death is accepted with the Father as an Atonement for Sin, and shall redound to the advantage of all those who repent and believe on him: Who being heartily sorry for their Sins, and fallen out with them, do forsake them, and turn to God; and do expect and rely upon the Merit of his Death, to find favour with God. We must believe, that as Jesus Christ died for our Sins, so he rose again for our Justification: Having made a full Atonement, he was released from the Bonds of Death; and is ascended into Heaven; and that he ever lives there to make Intercession for us; that is to obtain and bestow upon wretched Mankind all the Blessed Benefits which his Death has purchased for them. And we must believe in God the Holy Ghost, who graciously applies all those Blessings to us, and who sanctifies us and all the Elect People of God.

Further, We also are bound and required to make our open profession of the Religion contain in these Articles; and to own it to the World, that we are and will be the Worshippers of the one onely true and living God, by one Mediator between God and Man, the Man Christ Jesus. And we must chuse rather to suffer any loss, or to die, than to renounce or deny our Faith. And we are bound also to lead a Life suitable to these Articles of Faith, to let them govern our Conversations as they ought to do: And our Faith must work or operate in the Exercises of Love. This is the Second main Branch of our Duty under the New Covenant.

The Third is this: That we must engage and endeavour to keep God's Holy Will and Commandments, and to walk in the same all the Days of our Life. And this

this obliges us to the Things following. That we will diligently ſtudy and learn the Will of God, as it is expreſs'd in the Laws which he has given us: will not cavil nor diſpute againſt our Duty, when we ſhould perform it; will endeavour to know our Duty, that we may do it. That we will love his Law, and it ſhall be our conſtant Aim and Endeavour to conform to it in all things: We abſolutely bind our ſelves, and are bound to live in no wilfull, known and preſumptuous Sin. That we will not deliberately and knowingly treſpaſs againſt any Law of God. This Covenant indeed does not require of us to *perform* a perfect Obedience; for that is a thing now above our power: But it binds us to *endeavour* a perfect Obedience; that is, Not to be willingly guilty of any known Sin. There is, alas, no meer Man now that can conſtantly and perfectly keep the whole Law of God, but *in many things we offend all*: And 'tis one Bleſſing of the New Covenant, that it pardons Sins (as we ſhall ſee preſently) which ſuppoſes defects in our beſt Obedience. Therefore alſo our Saviour has taught us to pray as daily for the Pardon of Sin, as for our daily Bread. But this Covenant bears with none but involuntary Sins; ſuch as we commit through Ignorance or Surpriſe, and for want of Conſideration, on a ſudden; when our Ignorance and Inconſideration are not wilfull, nor due to the neglect of our ſelves. And as for known, wilfull and preſumptuous Sins, and ſuch as are deliberately committed; They put us out of this Covenant, and loſe us all right to the Favours and Bleſſings of it, till they are bitterly repented of, and utterly forſaken.

Thus much we muſt heartily and ſincerely bind and engage our ſelves to do; and this is our part of the New Covenant. This is alſo called the Covenant of Grace or Favour; And we may ſee that it has juſtly that Name, in that it admits of Repentence for Sin, and accepts of that poor imperfect Obedience, which is all that we can now perform: And we ſhall ſee that Name further juſtified, in that it will appear to be one of the Bleſſings and Favours of it, that it affords us ſtrength to perform our Duty.

Sect.

Sect. VIII. *On God's Part.*

AND now I come to repreſent and ſhow what are the Favours and Bleſſings, on God's Part, of this New Covenant. What he offers, and promiſes, and will beſtow, upon our Performance of the Duties and Conditions required of us. And theſe may be comprehended under theſe three rich and important Heads.

The Firſt is a full and free Pardon of all our Sins. God will blot our Iniquities, as it were, out of his Remembrance; will forget that we were Sinners, and will treat us as Righteous: Will lay aſide his moſt juſt Wrath againſt us, and embrace us with the Arms of Mercy and Love. He that might moſt Righteouſly have deſtroy'd us with an Everlaſting Deſtruction, will rejoyce over us to do us good. He will pardon our moſt numerous Sins; will pardon the greateſt Offences; will pardon even our known, wilfull and deliberate Sins, and our cuſtoms of Sinning upon our repentance and forſaking of them. And a general Repentance and a humble Behaviour towards God, will obtain the Pardon of thoſe Infirmities and Involuntary Sins which we do not obſerve our ſelves to be guilty of, and cannot be perfectly free from. And having thus pardon'd our Sins, the Courſe of Mercy is free; all Obſtruction of it is remov'd, and we may addreſs to God with Boldneſs in the Name of Jeſus Chriſt, as to a reconciled Father; and believe him ready to afford us all that is neceſſary to our Salvation.

The next Favour and Bleſſing of this Covenant is, The reſtoring of the Divine Image in us in our Sanctification. If upon the propoſal of this Covenant to us we do accept of it, and are willing to yield to the Conditions it requires, and to give up our ſelves to a Life of Holineſs and Righteouſneſs according to the Laws of God: He will give us Spiritual ſtrength to perform our Duty ſo far, as that we ſhall be accepted through the Mediation of Jeſus Chriſt. If we will not undertake, we ſhall not be able to perform; but if we will undertake and bind our ſelves to do our Duty, he will inable us to perform it. It might ſeem a ſtrange thing that God

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ſhould require of us to bind our ſelves, and undertake to do that which we cannot do of our ſelves, (as we do in obliging our ſelves to all thoſe things fore-mentioned) if it were not that the very binding our ſelves to this does entitle us by the Tenour of this Covenant to Grace ſufficient for us. In all the Exhortations of the Goſpel to any Inſtance of Duty, we may reckon there is comprehended alſo the Offer of Divine Aſſiſtance, which ſhall be afforded to him who yields, in the purpoſe, and deſire of his Soul, to comply with thoſe Exhortations. No Man therefore ſhall have ground to complain, that he would leave his known Sins, and do the Duties which he knows he omits, but cannot do ſo: For if a Man ſincerely deſires to leave his Sins, devotes himſelf to his Duty, and diligently uſes the Means that may inable him to do it: That is, If he waits on God for this Grace in earneſt and perſevering Prayer, and a due attendance on the Preaching of the Word and the Sacraments, that Man ſhall infallibly come to be able to do what he thus wills and deſires. For, *He that hungers and thirſts after Righteouſneſs, ſhall be filled*, as our Saviour ſays; And *God will give the Holy Spirit to them that ask him.* It is the Favour of this New Covenant to help us to do what it requires us to do.

The laſt Favour and Bleſſing of this Covenant, is an Everlaſting Happineſs both of Body and Soul in Heaven. We are left by it indeed ſubject to a natural Death; to mind us of our guilty Rebellion againſt God: That we may not forget we are Sinners, and do deſerve an Eternal Death: On purpoſe that the ſence of this might quicken our deſire and concern to recover the Divine Favour, and make us the more ready and willing to ſubmit to the terms of recovering it. But Death ſhall not long have Dominion over us: God will not leave the Soul in Hell; that is, it ſhall not be always ſeparated from the Body; nor ſhall the Body be always ſubject to the Ignominy and Puniſhment of its Diſſolution. Since the Sins are pardon'd which did deſerve Death, the Creature ſhall be releaſed from it: And our Saviour's Reſurrection from the Dead does eſpecially aſſure the Reſurrection of thoſe that believe on him.

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He has alſo promiſed that he will *give them Eternal Life, and raiſe them up again at the laſt day.* The Body, then, however ſcatter'd and diſpers'd, and loſt to all knowledge of Men, ſhall be gather'd together by the Wiſdom of God, and be raiſed to Life by his Almighty Power: And it ſhall be raiſed with great advantage; *It was ſown a Natural Body, it ſhall be raiſed a Spiritual Body*; *It was ſown in Corruption*, but *it ſhall be raiſed Immortal.* And the Soul ſhall be again united to it, never to be ſeparated more: But both ſhall be taken up to dwell in a glorious happy place, where is *fulneſs of joy, and pleaſures for evermore*: To live in the Fellowſhip and Communion of kind, happy, and glorious Angels: To dwell in the Preſence of God, and contemplate, and praiſe, and love him, and rejoyce in his Love for ever. This is now the whole Tenour of the New Covenant, which was procur'd for us by the precious Blood of Jeſus Chriſt, our kind and powerfull Advocate.

Sect. IX. *The Sacraments of this Covenant.*

AND this Covenant alſo hath its Sacraments. God has appointed ſenſible Actions and Signs in and by which it is to be made between Him and Us. In the Uſe of theſe Sacraments we muſt teſtifie our Conſent to this Covenant, and ſignifie, that we own our ſelves engag'd in it. And in the Uſe of theſe muſt we wait for and expect the Bleſſings and Favours on God's Part to be afforded us. It is by theſe that He has determin'd to convey thoſe Favours which we can at preſent receive, which are the Pardon of our Sins, and the Sanctification of our Natures; and alſo to aſſure that which we are to hope for, our Everlaſting Happineſs and Glory. Theſe we muſt neceſſarily uſe, then, if Means and Opportunity be afforded us to do ſo, that we may be partakers of his Favours: And in uſing them, we muſt ſincerely purpoſe and bind our ſelves to the performance of our Duty. The Sacraments appointed to be, as we may ſay, The Inſtrument of this Covenant ſince the coming of Chriſt, which are all that nearly concern us, are Baptiſm and the Supper of the Lord. Theſe, and theſe only are now generally neceſſary to Salvation.

By Baptiſm we are admitted into this Covenant, and make our firſt ſolemn Acceptance of it. By the Lord's Supper we renew it, if it has been broken on our part by any wilfull Sin committed ſince we were baptized: Or elſe we therein teſtifie and declare our continuance ſtill in it, and our purpoſe and deſire to do ſo; if any of us have liv'd ſo happily ſince we were baptized, as never to violate or break this Covenant by any wilfull known Sin.

It is true, when we are baptized in our Infancy, we are not capable expreſly to intend and deſign the performance of our part in this Covenant; becauſe we cannot then underſtand or know it. But this Sacrament is in the purpoſe of God deſign'd for the Sacrament of our Admiſſion into this Covenant, ſince the Appearance of Jeſus Chriſt in the World. And as that which was the Sacrament of this Admiſſion under the Jewiſh Diſpenſation was by God's Appointment adminiſtred to Children at eight Days old; ſo the Chriſtian Church has been wont, even from the Apoſtle's times, to adminiſter Baptiſm to Infants, from whence it is not to be doubted but they learn to do this from the Apoſtles themſelves: And our Saviour gives a plain Encouragement to the Practice, when he ſays, *Suffer little Children to come unto me, and forbid them not; for of ſuch is the Kingdom of Heaven.* Our Church therefore, as without doubt it ought to do, adminiſters Baptiſm to Infants, that they may partake of the Bleſſings of the New Covenant to their Salvation.

But becauſe there is an Engagement on the Part of the baptized Perſon *implied* in his receiving Baptiſm; the Wiſdom and Piety of the Church has thought fit that it ſhould be *expreſs'd* too: That ſo the baptized Perſon may be the better convinced afterwards, that he did thus engage himſelf at his Baptiſm. And becauſe the Infant it ſelf cannot expreſs this, the Church has provided, that ſome Chriſtian Friends ſhould do it for us, who are alſo Witneſſes that the thing is done. And they are bound to take care, that as we grow up to the Uſe of our Reaſon, we may grow alſo in the Knowledge of our part in this Covenant, and may come to underſtand what we are bound to.

And that the baptized Perſon himſelf may ratifie and confirm his baptiſmal Engagement, he muſt, when he can exerciſe his Reaſon, and know his part of this Covenant, readily chuſe and conſent to it, and ſolemnly renew it; and ſo he muſt make it his own Act and Deed to devote himſelf to God. This our Church has very juſtly ordered ſhould be ſolemnly and publickly done in the receiving of Confirmation. A thing, alas, too much neglected, to the great Decay of true Chriſtian Piety among us: But if this were duly and generally practiſed, we ſhould in all likelihood ſee more Perſons live according to their baptiſmal Vow, and as becomes Chriſtians, than commonly do.

But this Diſcourſe is deſign'd chiefly to bring Men prepar'd to the Lord's Supper, that they may worthily and profitably receive that; and therefore it muſt not be diverted ſo as to inſiſt long on any other Subject but what is neceſſary and ſerviceable to that deſign and end of it.

Sect. X. *The Lord's Supper a Confirmation of this Covenant.*

I Shall now therefore bring the Diſcourſe more cloſe to the Sacrament of the Lord's Supper, which has been all this while leading and aiming towards it. And I ſhall begin to diſcourſe particularly of that, by ſhewing, That it is appointed and deſign'd by God as a Fœderal Rite, and is to be uſed as ſuch by us; As a Ceremony wherein this New Covenant between God and Man is renew'd and confirm'd. This, by a little ſearch, we ſhall ſoon find to be very evident in Holy Scripture.

Our Saviour himſelf, when he firſt inſtituted this Sacrament, ſpeaks thus of it, as he was delivering the Cup to his Diſciples, *This Cup is the New Covenant in my Blood*, Luke 22. 20. For what our Tranſlation renders *Teſtament* there, had been more exactly and properly render'd *Covenant*. Our Saviour's plain meaning is this: Take this Cup as the Inſtrument of Conveyance to you of the Divine Bleſſings of the Covenant of Grace, which are the ineſtimable Purchaſes of my precious Blood. Again,

Again, when our Lord ſays of the Bread in this Sacrament, *This is my Body which is given for you*; and of the Cup, *This is my Blood of the New Covenant which is ſhed for many for the Remiſſion of their Sins*: He plainly means, That this Sacrament is intended to renew to us the Bleſſings and Favours, which are the Purchaſes of his meritorious Death, and his Sacrifice which he offer'd to God in dying for us. And the Apoſtle *Paul* plainly teaches us to underſtand our Lord thus; For he ſays of the *Bread* in this Sacrament, It *is the Communion of the Body of Chriſt*; and of the *Cup*, It *is the Communion of the Blood of Chriſt*, 1 Cor. 10. 16. By Communion, he means the Communication of theſe. It is faithfully intended by God, that in the Uſe of this Sacrament, thoſe who are fit Receivers, ſhall partake of the Body and Blood of Chriſt; and this Bread and this Cup ſhall be the Communication of the Body and Blood of Chriſt to them: Theſe outward Elements of broken Bread, and Wine poured out, ſhall bring with them, to thoſe humble and prepar'd Souls which receive them, this Spiritual Grace: Which means they ſhall be partakers of the Benefits and Bleſſings purchaſed by the breaking or wounding of the Body, and the ſhedding of the Blood of our Saviour, the Bleſſings procur'd by the valuable Sacrifice of his Death; which are the Bleſſings of the New Covenant fore-mention'd.

This Sacrament is ordain'd of God to be a Pledge and Conveyance of theſe Bleſſings, and ſhall actually and infallibly be ſo to meet Receivers: God will never be wanting to his Sacraments, nor leave them without the Efficacy he deſigns them for, if the Receivers of them be not wanting to themſelves. He faithfully intends the Renewal and Confirmation of this Covenant with us in this Sacrament, and will actually do it if we ſincerely intend the ſame thing.

And that the Renewal of our part of the Covenant at this Sacrament is expected and required by God, cannot chuſe but be very eaſily apprehended. When God offers good things upon Terms and Conditions, he requires the binding our ſelves to perform thoſe Conditions, if we would partake of thoſe good things; and

our embracing the Offers he makes, implies, and ought to imply, the accepting of those Terms, and the engaging our selves to perform those Conditions. To be sure God never intends we shall be partakers of those good Things, without performing those Conditions. When 'tis said, God *gives the Holy Spirit to them that ask him*, 'tis implied that *asking* is the necessary Condition and Means of having; When 'tis said, *God gave his only begotten Son, that they who believe in him should not perish, but have Everlasting Life*; 'Tis required Men *believe* as a Condition of their obtaining Everlasting Life. So when 'tis said, *Jesus Christ is the Authour of Salvation to them that obey him*; and, *Repent, that your Sins may be blotted out*: These things evidently imply, that our Sins shall not be forgiven, unless we *repent* of them; nor will the Blessed Jesus himself be a Saviour to us, if we do not *devote our selves to his Service*, and give up our selves to follow his Example and Conduct. Now this being the constant Tenour of the Gospel; We must needs conclude, that when we are offer'd to be made partakers of these Blessings in this Sacrament, it is required, that if we desire them, we must bind our selves to perform such Conditions.

Our receiving therefore of those things which are God's Pledges and Conveyances of those Blessings upon Conditions, is an outward Profession and Declaration that we bind our selves to do what is required of us: And if that outward Profession be not attended with an inward and sincere Intention, it is a horrid Hypocrisie, and makes a Man undoubtedly *guilty of the Body and Blood of Christ*: He is reckon'd to have abused and profaned the Body and Blood of Christ, as did the wretched Men that slew him. The receiving these Elements in the Sacrament is an outward Profession and Declaration that we accept of God's Covenant, and then it certainly binds us sincerely to intend our performance of the Conditions of it.

The Apostle plainly gives us this Instruction in 1 *Cor.* 10. in that he intimates the partaking of this Sacrament to be a Rite of the same Nature and Signification with the Eating of the Sacrifices which had been offer'd to any

any God. As the Eating of those Sacrifices therefore signified the owning him for God, to whom the Sacrifice had been made, and so the obliging of themselves to worship and obey him; and the Reliance upon that Sacrifice to find Favour and obtain a Blessing from him; so the Eating of the Lord's Supper must be reckon'd to imply and declare the same Professions and Engagements. This is the Eating of a Sacrifice made to God, even the great Sacrifice of the Body and Blood of Christ; and therefore must be attended with Faith or a Reliance upon that Sacrifice to find Favour with him; the owning him to be God, and the binding our selves to Honour, love and obey him. For this reason it is that the Apostle forbids in that Chapter those who would partake of this Sacrament the eating of any Feasts upon Sacrifices which had been offer'd to the Heathen Idols; which Sacrifices he says were offer'd to Devils: *Ye cannot drink the Cup of the Lord and the Cup of Devils*; *Ye cannot be partakers of the Lord's Table and of the Table of Devils*; says he, *v.* 21. *Ye cannot*, may mean *'tis impossible* you should sincerely intend what is signified by both these things; that is, the owning the true God as God, and the owning those Devils as Gods, for in owning one, you do imply the renouncing of the other. To be sure the true God requires, if you own him, that you do renounce all other. Or it must mean, *You ought not* to do thus. If you partake of the Cup and Table of the Lord, you must sincerely intend thereby the owning of him; and then you must not so much as seem to own those filthy Devils in eating of the Sacrifices which have been offer'd to them: Therefore he adds in the 22d. Verse, That in doing thus, they did *provoke the Lord to Jealousie*; because they made a show and appearance of departing from, and of renouncing of him herein. The Apostle then plainly teaches us, that in receiving this Sacrament, we do make a profession and show of honouring and covenanting with God; and therefore that we ought really and sincerely to intend it.

I might show that the Name of *Sacrament* was given to this Ordinance by the first Christians, because they

reckon'd the Celebrating this Supper to ſignifie the Binding our ſelves to ſerve and honour, love and obey, and truſt in God; to be his faithfull Subjects and Servants. And ſo notorious was it, that they uſed it as a Ceremony of covenanting with God; that even the Heathens knew this, and therefore one of them ſpeaking of the Chriſtian Aſſemblies in his time for Worſhip (at which they always celebrated this Sacrament) ſays; They met together on a fixed Day before it was light (this was for fear of their Enemies) and did there bind themſelves by an Oath or Sacrament not to commit any Thefts or Adulteries, not to betray any Truſt, or deal deceitfully with their Neighbour, and the like. They, then, took this Sacrament as an Engagement to be of the Religion of Jeſus, and ſo to perform the Terms and Conditions of the New Covenant: We therefore muſt, when we receive it, ſincerely intend the Confirmation of that Covenant.

Sect. XI. *An Earneſt Perſuaſive to come to the Lord's Supper.*

I Shall now inſiſt a little upon an earneſt Perſuaſive to the frequent attendance upon this Sacrament, which the wofull and deplorable Neglect of theſe times, and the ſad Conſequences of that Neglect, do make but too neceſſary.

Let all Men know then, that when they are come to years, and are capable to know and to renew their Vow and Covenant which they made in Baptiſm, they are commanded by our Lord Jeſus Chriſt in this way to renew and confirm it. They are indiſpenſably bound to receive this Sacrament in Confirmation of that Covenant. No Man is left at liberty whether he will receive this Sacrament or not; but if the Providence of God affords him Means and Opportunity to do ſo, he is bound to prepare himſelf for, and receive it. If a Man at any time neglects to prepare himſelf for it, and is therefore unfit, and abſents himſelf becauſe he is unfit, in that Caſe he will be judged to have neglected the Sacrament it ſelf. He that does not endeavour to be prepared, and to receive it as often as Opportunity is afforded

afforded him to do it in that Congregation of Chriſtians, which the Order of the Church and Obedience to the Governours of it does oblige him to join with; He does ſo often neglect and refuſe it, as he thus abſents himſelf from it. But the neglect and refuſal of this, we muſt know, is the neglect and refuſal of the incomparable Bleſſings of the New Covenant; of having the Pardon of our Sins renewed and ſealed; the Bleſſed Influences of the Holy Spirit renewed upon us; and our Title confirmed to Everlaſting Bleſſedneſs, and our Hopes of it encreaſed and ſtrengthened; 'tis to neglect our own Intereſt, and to provoke the Diſpleaſure of God, more than by any other Sins, in neglecting the Offers of his Grace and Mercy.

Let all thoſe who never mind this Sacrament, nor do ever prepare themſelves for it, nor receive it, know, That they do therein intimate the renouncing of their Covenant with God, and do cut themſelves off from all hopes and expectations of the Favours and Bleſſings of the Covenant of Grace, till they repent of this guilty Omiſſion of their Duty, and ſo come to this Sacrament prepared for it. Oh wretched Creatures, they chuſe to remain in a ſtate of Damnation. To be ſure a Man that has contradicted his Covenant, ſince he was baptized, by living in any wilfull Sin; if that Man does not reſolve to forſake his Sin, and come to this Sacrament, and hereby bind himſelf to his Duty, he will be, in the ſight of God, accounted to renounce his Chriſtianity, to deny the Lord that bought him, to trample upon the Blood of the Covenant; the Blood of Chriſt, and to deſpiſe his dying Love: And as ſuch a Man muſt inevitably periſh, ſo he will fall under the heavieſt and the ſoreſt Perdition.

Whatever pretended Wiſhes a Man may have to forſake his Sins, whatever Regret and Remorſe for them, and whatever Reſolutions he makes to forſake them, they will not be accepted with God, nor bring him into a Title to the Favour of this Covenant, if he has opportunity and means to partake of this Sacrament, and refuſes to do it: Becauſe 'tis *in* and *by* this Sacrament that God expects and requires the Renewal of this Covenant

venant after we have broken it: Our Repentance is not compleated according to the Will of God till this is done, if he affords us means and opportunity to do this. We are not allowed to expect that he will accept our Resolutions and Vows in any other way presented to him, when he has appointed us this way of presenting them.

Besides, Is it not a wonderfull thing that Men should forget that this Sacrament is appointed by God as the means to convey to them the strength to perform their good Vows and Resolutions? And then he that neglects this Sacrament, lays himself under the Power and Tyranny of his Sins, and neglects the mighty Help which Heaven kindly affords him against it: And he binds upon himself the guilt of all his Sins, and as it were seals himself to Damnation in refusing and neglecting this Ordinance, whereby he might be sealed to the Day of Redemption.

Let all Men know, that the wilfull neglect and refusal of this Sacrament is a damnable Sin of Omission, and puts every Man that is guilty of it out of a state of Grace and Salvation: And they that neglect to come to this Ordinance, when 'tis prepared for them, may very justly fear that God will not bless any other to them: For what ground have they to think he will bless one of his Ordinances to them, while they neglect another, or let them obtain by Prayer and Hearing the Word what he has commanded them to use this Sacrament for too, that they might obtain it; And then they that live in neglect of this, are in great danger never to be saved by any other means of Salvation.

Men may perhaps think themselves very good if they keep their Church, attend the publick Prayers, and sometimes hear, sometimes sleep away a Sermon: But if they neglect this Sacrament, they must expect God will reject all their other performances: *He that breaks the Law in one point*, the Scripture says, *is guilty of all*; And then he that neglects his Obedience to any one of God's Commands knowingly and wilfully, will be lookt upon and treated by Almighty God as if he fulfilled none of them. Oh that Men would seriously lay these

these things to heart, and consider the terrible Danger which they put themselves into by this Neglect!

Let us be assured, that whatever it is that hinders us from preparing our selves, and coming to this Sacrament, it is a Snare and Temptation of the Devil, the great Adversary of our Souls: Who knows the great and saving Efficacy of this Sacrament, and therefore would not have Men use it: Who knows, that if we seriously and frequently attend upon this Means of our Salvation, he must despair of ever accomplishing our Destruction. Oh let us defeat the malicious Design of our Enemy, and resist all Suggestions that would beat us off from this practice.

Let us consider how kindly and lovingly the Lord Jesus, the great Lover of Souls, invites us to it: *Come unto me*, says he, *all ye that are weary and heavy laden, and I will give you rest.* Let us not give him cause to complain of us, and say, *Ye will not come unto me, that ye might have Life.* Let us consider what noble and inviting Entertainment he has provided for us at this heavenly Feast: He designs to entertain us with assurances of his Love, with the Divine Influences of his Holy Spirit, with the joyfull Pledges and Fore-tasts of Heaven; and is this what is but fit to be despised! Consider at what a costly Rate and Price he has provided us this Entertainment! Even at the Price of his own cruel Sufferings, and bitter Death, and of his most precious Blood. If we love our Souls then, and have any concern for their Salvation, let us prepare our selves and come to this Sacrament as often as we can: If we have any true Love to the Lord Jesus, our best Friend, our kind Saviour, who loved us and laid down his Life for us; Let us earnestly desire and seek the Purchases of his Blood, and seek to be made partakers of them in that way in which he has appointed us to do so; as we shall certainly do, if we really and sincerely desire them.

I must not insist too long upon this matter. If what I have said cannot persuade any unwilling Soul to prepare and come to this Sacrament; I would wish that I could but obtain so much of such an one, as to read and consider a short Discourse to this Purpose, written

by his Grace the Archbiſhop of *Canterbury*, called, *A Perſuaſive to frequent Communion*. There he ſhould ſee the moſt ſubtle Inſinuations which the Adverſary can ſuggeſt to with-hold him from his Intereſt and Duty, in this Caſe utterly baffled and confuted. And, as there is reaſon to believe that Diſcourſe has prevailed upon many, ſo there is reaſon to expect both from that ſucceſs, and from the ſtrength of it, that none can conſider it well, but it muſt prevail with him.

Sect. XII. *Of Fitneſs to come to this Sacrament.*

BUT the common Pretence and Excuſe that hinders Men from coming to this Sacrament, is, That they are not fit for it: And they are afraid of Eating and Drinking unworthily, and of incurring their own Damnation thereby. It is therefore the Deſign of this little Book to ſhow what Fitneſs is requiſite for a worthy and profitable Receiving of this Sacrament; and to help Men to that Fitneſs by the Bleſſing of God; which they ſhall not fail to obtain of him by earneſt Prayer, and the ſerious and frequent peruſal of what is here preſented.

And ſince in celebrating this Sacrament of the Body and Blood of our Lord Jeſus Chriſt, we are to renew and confirm this Covenant which we have been ſpeaking of between God and Us; This will abundantly direct us what Preparation and Fitneſs is requiſite, that we may be meet Partakers of it to our profit and comfort. And it is neceſſary that we know what the Terms and Conditions of it are which God requires to be performed on our parts, and what it offers and promiſes on God's part. This matter therefore has been already for that reaſon diſtinctly and ſomewhat particularly repreſented.

In the next place we muſt unfeignedly and ſincerely chuſe and lay hold on this Covenant; It muſt be the hearty deſire, the ſincere purpoſe of our Souls to be engaged in it: To be bound in theſe happy Bonds which ſet our Souls at liberty from the Bonds of Sin and Death: We muſt deſire the Bleſſings, and ſeek the Favours of it, and readily accept and ſubmit to the Terms and

and Conditions; and declare, that we will expect our Salvation upon those Terms.

And also we must, certainly, be very thankfull to the Son of God at this Memorial of his Death, since he became the Mediatour of this Covenant, and has by his Death procured the Favour of new Terms of Salvation, and the Offer of Peace and Reconcilement with God upon so gentle and easie Terms.

And he who has the Knowledge of this Covenant, and this good Disposition of Mind thereupon, that Man is fit for this Sacrament; and if he comes, he shall be a welcome Guest at the Lord's Table. Now as I have represented the Knowledge necessary to this, I shall go on to represent also more particularly the good Disposition of Mind which we ought to come with. And I shall represent this in such a way, as will be fit to form it in Men where it is not; or to excite and actuate it, and set it into Exercise where it is. I shall represent it in the following Acts or Exercises of it: Which you may take notice are a lively Description of a very meet Receiver of this Sacrament. So that he who would *become fit* for this Sacrament, must read and meditate on those things, till he finds those Dispositions and Affections raised in him which are therein expressed. And he that would *know* or *find himself fit* for this Sacrament, must examine himself by them, and see whether they represent the State and Disposition of his Mind or not: And if a Man be *habitually* possessed with such a good State of Mind, as these things will be, I believe, very agreeable to him, so they will be of use to *stir up that Disposition* into Exercise, and to an *actual Fitness* for this Sacrament; As Fire is wont to kindle Fire in matter that is apt, and disposed to receive it. Further, he that would *behave himself rightly and duly at the Sacrament* to his Comfort and Benefit, as he must have his Mind then filled with such Thoughts and Affections as are here represented, so the reading of these things there, if he has leisure, will be usefull to possess him with such Thoughts and Affections. And lastly, *He that would maintain the good Disposition* of Mind which he has at the Sacrament, may very profitably, for that

purpoſe, read and meditate on theſe things afterwards: Which will be as uſefull to cheriſh and maintain, yea, and to improve in us this Diſpoſition of Mind, as they are to form it. All this uſe, I dare pretend, may be made of theſe Exerciſes following.

Sect. XIII. *An Exerciſe of Thankfull Remembrance of the Death of Jeſus Chriſt.*

LOrd, I am not worthy to live, if I do not always remember the exceeding great Love of my Lord and only Saviour Jeſus Chriſt in dying for me; and if I do not moſt affectionately conſider and obſerve the many incomparable Benefits, which by his precious Blood ſhed, he hath obtained for Sinners. My Soul; That thou mayeſt know, in ſome meaſure, the wondrous heighth, the breadth, the depth, the length of the Love of God in Chriſt Jeſus: That thou mayeſt entertain the larger Apprehenſions of that Love, which exceeds all finite Knowledge; Thou muſt enlarge thy Thoughts, and take in all thou canſt of theſe Dimenſions of it. Conſider what a Depth of Wretchedneſs and Miſery Jeſus reſcues poor loſt Mankind from! Conſider what a glorious Heighth of Honour and Happineſs he deſigns to advance them to! Conſider who the excellent Perſon is that has done all this for us! Conſider what it coſt him to procure for us ſuch a Redemption! Behold the moſt amazing, but the moſt pleaſing Proſpect in the World! Redeeming Love! Dwell in the Contemplation of this; for ſurely it is good to be here!

As for the Condition into which thou wert ſunk, it was the vileſt and the moſt miſerable that a Creature could fall into: It was perfectly miſerable, for thou hadſt utterly loſt the Favour of thy Maker, the Fountain-Good, and forfeited all Right, and loſt all Hope of ever being happy: Thou wert become a vile Sinner, odious to the Pure and Holy God; and wert as contemptible as miſerable: Thou wert obnoxious to the Eternal Wrath and juſt Vengeance of the Almighty: Thou didſt deſerve to be thrown into the deep Lake of Fire and Brimſtone, where is Eternal Woe and Sorrow

Weep

Weeping and Gnashing of Teeth; where the Wrath of God burns for ever, and the Fire will never be quenched: from whence there shall be no returning. Where wretched Creatures are Furies to themselves, and more than double all the Torments of Hell with this tormenting Thought, that they must all endure for ever: They will know no intermission or respite; they will never come to an End. This is the sad Portion of Sinners; And this must all Mankind, after a few complaining Days, spent in this low mortal Life, have been thrown into; And there was no Creature in Heaven or Earth could possibly have prevented this Doom; no, it could never have been avoided if Jesus had not concerned himself to help us. And he has taken away the necessity of our Destruction; has rendered this Woe and Misery now an avoidable Thing! Is not this a glorious Benefit?

Look down, my Soul, in serious Thoughts into that horrid Dungeon and Lake of Fire; imagine, as thou mayest well, that many wretched Souls are already plunged into it, who squandered away the Day of Life, the precious time allowed them of making their Peace with God, and to avoid these Miseries; think thou seest them wallowing in Flames, pierced through with Fire, and in all parts themselves on a Flame! And be sure, if thou couldest hear them, thou shouldest hear the most dismal Howlings, bitter Complaints; some cursing the Day that ever they were born, and all, at times, cursing themselves as causes of their own ruine. And think now if one of these despairing Souls should have an Angel sent to it, that should open the Prison-doors and let him out, and send him into this World again to be in a condition and possibility of avoiding all this Misery, would he not account this a wonderfull Favour! Such as he could never praise enough: Such as could never be worthily requited: It is, in truth, not less than this that thou art beholden to the Love of Jesus for: It is not a less Favour to be kept from this Misery, than to be delivered from it into the State wherein now thou art.

And thou art kept from this by the tender, compas-

ſionate, and moſt patient Love of Jeſus! Long ago, if thou hadſt ſuffered thy Deſerts, thou hadſt been thrown into this Miſery: Long ago have thy Sins deſerved it: It is of the Lord's Mercy that thou art not conſumed. Jeſus has reprieved thee by his powerfull Interceſſion: He has procured that thou art hitherto ſpared; yea, he has procured that thou mayeſt, if thou wilt, be pardoned; and mayeſt for ever be exempted from enduring theſe intolerable Miſeries. Oh, how much art thou obliged! Say how uſefull, how neceſſary, how great is your Redeemer's Love! Oh, what Love, what Praiſe can reach it! Oh, compaſſionate Love, how ſhall I find Expreſſions ſuitable to thy kindneſs! Why was my Life ſo dear to thee! Why haſt thou not ſuffered me to periſh! *Me*, who am as unworthy of thy Favour, as I am in diſtreſs, and the need of it!

And does this engage thy Wonder ſo much, my Soul? It may indeed well do ſo; but this alone muſt not detain it: There are yet more occaſions for thy Admiration and Praiſe in the Redeemer's Love! And this thou wilt ſee, if thou conſider what a glorious Heighth of Honour and Happineſs he deſigns to advance poor, vile, contemptible Sinners to. Thoſe that have rendered themſelves unworthy of this Earth, and even of this low, mortal Life, he intends to advance them to Heaven, and give them an Eternal Life. Thoſe that are unworthy of any thing that is good and comfortable, he intends to make them perfectly happy. Thoſe that deſerve the utmoſt contempt of their Maker; that are fallen under the Inſults and Scorn of the abject Devils, he intends for the Honour of ſeeing God, and dwelling in his bliſsfull Preſence for ever. O rich and bounteous Love! Nothing leſs will ſerve him, but that where he is, we alſo ſhould be. Think, my Soul, if thou canſt, what Heaven is.

Think of a bright and glorious Place, where this Sun would be aſhamed, and even diſappear, as now the Stars do at his riſing. Think of an innumerable Company of glorious Creatures, each of them more bright than he. Think thou ſeeſt them all in Joy, all raviſht and tranſported with Pleaſure, and thy ſelf among them partaking

king of that Joy and Pleaſure. Think thou wert now in the Preſence of the Fountain-Good, receiving immediately from himſelf the Teſtimonies and Communications of Infinite Love! That thou wert there, where no Fear or Sorrow can ever come! Where the Joy is pure without allay! Where the Pleaſure is ſolid and abiding, not likely to leave thee in diſcontent and diſtaſt! Where the Joy and Pleaſure ſhall never End! Oh, how glad wouldſt thou be to find thy ſelf there! Thou mayeſt believe it is not poſſible for thy Heart now to conceive the mighty Joy, which would poſſeſs thee: And to this Happineſs, even to this, does the Redeemer's Love deſign to bring thee. He would have thee attain this Happineſs: He offers it thee on gentle Terms: He offers to guide and help thee thither, if thou wilt but give up thy ſelf to his kind and gracious Conduct. And is not this amazing and obliging Love!

All the Joy and Happineſs of Heaven may be my Eternal Portion if I will; and ſhall be ſo if I am not wanting to my ſelf. Jeſus has not been, nor will be wanting to do all that in him lies to bring me to it. He does not grudge me the higheſt Bliſs that my Nature is capable to attain, or that my own kindeſt Wiſhes to my ſelf can deſire. He loves me, then, as much as I can love my ſelf, and is willing to make me as happy as I can deſire to be; and more happy than I can conceive or imagine. Such is the Love of Jeſus to a Wretch that deſerves only his Hatred and Contempt.

But doſt thou know, my Soul? Canſt thou think who the *Perſon* is that has done theſe great Things for thee? I am ſure, if thou hadſt not been told, thou couldſt never have imagined it. Infinite Love indeed might be ſuppoſed to be in the Son of God; but he has Infinite Greatneſs, Majeſty and Glory too; he is exalted ſo far above us, that it were even Infinite Condeſcenſion for him to regard or concern himſelf about the Miſery which ſuch low things as we had pulled upon our ſelves. Beſides, he is infinitely pure and holy too, and has an Eternal Hatred of all Sin and Wickedneſs; and we became miſerable by our Sin. And he loves the Father with an Infinite Love; and he made Mankind to love,

and honour, and praiſe the Father; but they have forſaken the End of their Being, and turned to hate, and deſpiſe even the good and glorious God. And could it be imagined, that ever ſuch Perſons ſhould be redeemed, than by the Son of God?

But be aſtoniſht, Oh ye Heavens! Sing Praiſes, Oh ye glorious Hoſts of Angels! Produce your loftieſt Hymns, and help! Oh help poor feeble Mortals to praiſe the Son of God! For it was he that became our Mediatour: He took upon him the kind Office of being our Saviour: It was the Son of God that did us this kindneſs. The Eternal, the Only-begotten Son of God; Who is the *expreſs Image* of the Father's *Perſon*, and *the brightneſs of his Glory*. This Perſon, my Soul, whom thou muſt own to be the true and eternal God, by whom the Worlds were made; who ſuſtains all things; who is the Glory of Heaven, and the Stability of Earth, who is incomprehenſible in his Greatneſs; and, to be ſure, Mighty to ſave, is he who regarded us in our vile Miſery, and moſt deſpicable Condition.

Who pitied us in the Miſery which we had madly pulled upon our ſelves which we had deeply deſerved! Who loved Sinners, the moſt hatefull things that are! Oh the wonder! that he ſhould retain Kindneſs, and think Thoughts of Love towards us after the Abuſe of great creating Love! To us who are altogether unprofitable to him! Whoſe Happineſs is not at all neceſſary, nor can make any Addition to his! He had been Eternally happy if all we had been for ever loſt and miſerable, yet he would not ſee us loſt. He afforded his help, when all other help utterly failed us, and we muſt have periſhed, if he had not helped us.

But go on, my Soul, for the Way is ſtill pleaſant, and ſtrowed with new and various Delights; and conſider too, in what Way and Method this glorious Perſon the Son of God accompliſht this great Salvation: What he undertook to do, and what to ſuffer, that he might ſave thee.

Thou muſt know, then, that this excellent Perſon meditated and deſigned no leſs Condeſcenſion, when he under-

undertook to ſave thee, than to become Man for thy ſake. He intended it then, and in the fulneſs of time ſubmitted to it. *The Word was made Fleſh.* The Son of God took a humane Nature, and became the Son of *David*: For he was born of a Virgin, who was of the Houſe and Family of *David*: A Royal Family indeed; but in this branch of it, at leaſt, ſunk into Poverty and Contempt. He who made the Worlds, condeſcended to be made of a Woman! He who is Lord of Life and Glory, became Subject to the Law that obliges Creatures! He whom the Angels account it their Honour to attend and worſhip, made himſelf of no Reputation, took upon him the form of a Servant, and expoſed himſelf to the Contempt and Scorn of Men. Oh Son of God, how couldſt thou endure to live upon this Earth ſo defiled with Sin! To converſe with odious Sinners! We muſt needs wonder, that when thou wert in our guilty World, thou didſt not ſhow thy terrible Hatred and Reſentment of the Sins of Men in ſending Plagues and Deſolations about the Rebellious World. It is an amazement that thou ſhouldſt here go about doing good! But this was thy conſtant Practice: It was glorious Love, Oh adorable Son of God, which brought thee down among us; and Love ſpake in every Word of thine; Love attended all thy ſteps; Love to Mankind was exerciſed in all thy Actions. What exceeding Honour, gracious Lord, haſt thou done our mean Nature, in taking it into a Perſonal Union with thy ſelf! Thus haſt thou exalted it above the Angels, and abundantly vindicated it from the Contempt of Devils; Who firſt defiled, and then utterly deſpiſed it! So low and mean is thy Condeſcenſion, and ſo glorious our Exaltation! Behold, my Soul, the Son of God become our Brother! And as he is our Brother, he does exalt us to become Sons of God, together with him: and his Father becomes our Father. Oh, *what manner of Love is this, that we ſhould be called the Sons of God!*

But this is not all the Condeſcenſion of the Son of God to ſave Mankind; that he took to himſelf the humane Nature: No; though this was much, yet he did more; much more than this. He undertook to die a

Sacrifice for the Sins of Men, which, as God, he could not do; and therefore he became Man, that he might be capable of Dying: And in humbling, he *humbled himself, and became obedient unto Death, even the Death of the Cross.* And here, if ever, my Soul, thou wilt be lost in Astonishment; in considering thy Saviour's Love to Mankind: Thou wilt surely despise all things beside: Thou wilt, like his Great Apostle and Lover, be forced to value no Knowledge, but that *of Christ and him crucified*; and to *account all things but dross and dung*, that thou maist gain an Interest in this Love. That it may thus engage thee, consider now the Death which Jesus underwent for thee.

Was it the Death of the Cross? Was my Saviour crucified? And what a kind of Death was this? His Enemies the unbelieving Jews, chose it for him, and the Heathenish *Roman* Soldiers executed it. And this Death was the vilest and the most ignominious one in the account of the *Romans*; such as they put none to but the most contemptible Abjects, and the basest Malefactors. And this Death was, in the account of the Jewish Law, an accursed one: he was reckon'd accursed of God that was *hanged on a Tree.* But let me consider the Indignities, the contemptuous usage which attended my Saviour's Death, and how painfull and afflicting it must needs have been to him.

As soon as the Blessed Jesus was condemned to die, he was committed to rude Soldiers, who made it their sport to injure and abuse him. They stript him of his Cloaths, tied him to a Pillar, and cruelly scourged him on his naked Back. Oh Jesu! I love and adore thee, whom these Wretches thus vilely abused! I grieve for thy Injuries, and am afflicted with thy Pain! After this, they platted a Crown of Thorns, and forced it, to make it fit fast, upon his Head; wounding and tearing thereby his Sacred Temples; and then, my Soul, had I been there, I might have seen his own Blood running down, and disguising his Blessed Face. Oh what a disguise of that Majesty and Meekness, of that venerable sweetness, that awfull Goodness which had always dwelt there! They then found out some contemptible purple Garment,

ment, and put it on him, and put a Reed in his Hand to imitate a Scepter; and then mockt him with bowing the Knee before him, and crying, *Hail King of the Jews.* And, to ſhew how little Honour or Reverence they intended him in this, they moſt diſdainfully ſpit in his Face, and buffeted him about among them from one to another: And, without doubt, he thought himſelf the wittieſt of the Company, who could deviſe the greateſt affront. Thus was he injur'd and abus'd, who came into this World on the kind deſign of ſaving loſt Sinners: Thus was the King of Glory, the King, not of the Jews only, but of Heaven and Earth, mockt and deſpiſed by the vileſt of Men.

When they had tired themſelves with this barbarous ſport, and how much rather him? They put his own Cloaths on him again, and led him away to crucifie him. And on him they laid the heavy and ignominious burden of his Croſs, and he muſt carry, a long way, the Inſtrument of his Shame and Death to the place of Execution but they had uſed him too ill before, to leave him ſtill able to carry ſo heavy a Load; and after he had hardly carried it a little way, he fell under it. I ſee, O Son of God in this thy fainting under the Croſs, a manifeſt proo that thou didſt really take our Nature upon thee, with the innocent Infirmities of it: And I cannot chuſe but admire and praiſe ſo wondrous a Condeſcenſion of the Almighty for our ſakes. They who uſed him ſo cruelly before, I muſt needs imagine, did not exerciſe any Compaſſion to him upon this occaſion. I abhor to think how inhumanely 'tis probable they uſed him now. But they laid at laſt the burden upon other Shoulders; for now their Malice was in haſt to be rid of him.

When he was come to the place of Crucifixion, they ſtript him of all his Cloaths, and expoſed the freſh Wounds which the rude Scourge had given him, to the cold Air. They laid him upon his Croſs, and violently ſtretched out his Arms, and then drove a great Nail through each hand: Thus faſtening to the tranſverſe Beam of the Croſs, thoſe bleſſed Hands which had been uſed in the working many a kind Miracle, but had never done any harm, and certainly deſerved a better uſage

Then

Then they drove one or two great Nails through his Feet, and fastened them to the upright Beam of the Cross; Those Feet which had carried him diligently about upon his kind business in the world; which was to seek and to save lost Sinners. This being done, they set the Cross upright, that he might hang upon those Nails, drove through those very sensible parts of his Body, in exquisite Pain and Torture, and exposed to the view and scorn of the Spectators: And many of these reviled, insulted over him, and derided him here. It would even wound a Heart that has any tenderness to think that any one should be used so cruelly: and one could scarce forbear to feel some pity and trouble at seeing even the most odious Malefactor in such a condition. But this was not a Malefactor, my Soul, but as thy Sins had made him one!

This was the Innocent Jesus, who had done no Iniquity, neither was guile found in his Mouth! This was thy Lover, thy Saviour, thy Friend that hung here; and all this he endured for thee. My Soul, if thou hadst seen the loving Jesus thus hanging upon these Nails, and bleeding from his Head, and from his Hands, and from his Feet; and heard his Enemies reviling him there, what Resentments would'st thou have felt! Would not so sad an Object have made thy Tears keep pace at least with the drops of his most precious Blood? Would it not have made thee also smite thy Breast as some of the Spectators did? Could'st thou see this, and not feel those Wounds, and sympathize with those Pains he endured? When every Wound might be understood to say, Sinner, behold how I love thee! All this I endure for thee! How then should this Sacrament affect thee, which is a lively Memorial of his Death! What a deep sence of thy Saviour's Love and Sufferings should this create in thee! When he his here, as it were, evidently set forth crucified before thee! I see here his pale, wounded, bloodless, broken Body; I see his Blood poured out, and separated from it. Canst thou see this, and say my Love is crucified, and think thou seest him crown'd with Thorns, all over daub'd with Dirt, and his Enemies filthy Spittle, and his own Blood, and not be sadly

ly grieved to think he was put to endure all this by his Love of thee. Oh, crucified Jesus, there was never grief, there was never Love like thine! All this endur'd, for me! This commands and deserves; Oh let it cause my great Grief for, and my ardent Love to thee.

But all this which afflicted his Body, was the least part of the Sufferings he felt; he suffer'd more, abundantly more, than all this in the Sufferings of his Soul: For I must consider further, that this Death of his was an accursed one in the account of the Jewish Law; that is, in the account of God himself; for it was he that had ordered and taught them to account it so; on purpose that it might foretell and signifie before-hand, that the Redeemer of the World should bear in his Death the Curse and Punishment which the Divine Law had justly threatned against the Sins of Men. This then must call to thy Mind the mighty Sufferings of his Soul, *He was made a curse for us*; and *God laid on him the Iniquities of us all.* By Men was he treated as a Malefactor, and by God too. The Light of his Father's Countenance, and the pleasing Aspects of his Love, which had been always the Joy of his Soul, and the Reward of all his Labours in his Service, and till now had been constantly enjoy'd, was now, when he wanted it most, withdrawn; when he was under his sharp outward Sufferings, and when he was at the point of Death. And in making his Soul an Offering for Sin, he was afflicted and terrified with God's Almighty Wrath and Displeasure. This made him cry out, who was silent before, *My God, my God, why hast thou forsaken me?* He felt the Wrath which our Sins had deserved. Oh terrible thing! Who can conceive what he endur'd! We may believe no Torments can exceed those He felt in his Soul, except it be those of Hell, if they do.

Oh wounding Thought! This stabs and pierces my Soul: This tells me, It was not so much the cruel Jew or barbarous *Roman* Soldier that tormented, and killed the loving Jesus, as the vile Sinner: It was I, among the rest of Sinners, that gave him his cruellest Wounds, his sharpest Sorrows: It was I that wounded, that killed my Saviour and Friend: I shed his Life's

most

moſt precious Blood. Was there ever ſuch a thing known beſides this? O Jeſu, there was never any Love like thine; and there is nothing ſo vile, ſo baſe as a Sinner! Greater Love than this hath no Man; that one lay down his Life for his Friend: But thou haſt laid down thine for Enemies, for thoſe that hated thee, yea for thoſe that killed thee: Thou art there on the Croſs deſpiſed, that I might be honour'd: Thou art there in pain, that I might be at eaſe: Thou art there hungry and thirſty, that I might be ſupplied with all good things: Thou art there accurſed, that I might be bleſt: Thou art there deſerted by the Father's Favour and Love, that I might enjoy the everlaſting delights of it: Thou art there dying, that I might live an everlaſting life in Joy, and Glory unſpeakable and eternal. Oh Jeſu! Was I more dear to thee than thine own Life! Was I to be rather indulged than thine own Eaſe, and more to be reſpected than thine own Honour! What am I, Lord! Oh, what is Man, that thou art thus mindfull of him! There was never Love like thine; none but a God could love thus! Oh Adorable Myſtery! Oh Wonder of Wonders! Thy Greatneſs is unſearchable, thy Love is incomprehenſible, and thy ways are paſt finding out! With profoundeſt Reverence I adore thy incomprehenſible Love: I leave off to fathom what I can never reach, and will give up my ſelf to praiſe and admire for ever.

Sect. XIV. *An Exerciſe of Repentance.*

HAve I indeed given my kind and compaſſionate Saviour ſo much Grief by my Sins, and ſhall they give me none? *Oh that my Head were Waters, and my Eyes a Fountain of Tears* to drench my filthy polluted Soul! But, alas! it is not all the Tears that I am able to ſhed, which could ever make me clean, or waſh out the ſtain of any, the leaſt of my Sins! Oh, I am become, it ſeems, ſo exceeding foul, and have contracted ſtains of ſuch a nature, that nothing but this precious ſtream, my Saviour's life's Blood, can cleanſe me! How am I fallen from the Dignity and Honour of my Creation! I was made little lower than the Angels by my bounte-

ous

ous Creatour; but I have made my ſelf more vile than the Beaſts that periſh. I was made ſubject to no Creature, not bound to pay any Homage or Service towards the glorious Angels, though made lower than them; but, alas, I have made my ſelf a ſlave to the abject Devil. I have refuſed to ſerve God my Maker and Friend, and have drudged for my mortal Enemy. Oh wretched Man that I am! I have ſought his Service, while I have declined thine; and run after his Temptations, while I have endeavoured to evade thy Commands. Oh, I have been forward to do Evil, and backward to all that is Good: I have combined with my Soul's great Enemy to haſten and encreaſe my Damnation.

Infinite Goodneſs! How unjuſtly, how baſely art thou requited for all thy bounteous Love to Mankind! Who can conceive or expreſs the Vileneſs, the Enormity of Sin! Which is a Contempt of thy infinite Majeſty, a Rebellion againſt thy unqueſtionable Authority, an Abuſe of thy free Goodneſs, a Defiance of thy Almighty Power, a Denial of thy incomparable Wiſdom, and an Affront to all thy glorious Attributes: Which is contrary to that Honour and Homage which I owe thee as thy Creature. Wo is me that I ſhould ever offend my Maker! So liberal and ſo gracious a Father! Wo is me that I ſhould ſlight and affront the Love of Jeſus my Redeemer, as I have done it in cheriſhing thoſe vile Sins that he came to deſtroy! Oh Jeſu, at what a coſtly Rate haſt thou loved me, and merited my Love! And how loth, how ſlow am I to entertain the Love of thee: Thou haſt loved, where thy Hatred has been deſerved; and I, vile Wretch, have hated him that has infinitely deſerved my Love. Thy Love to me has been a vaſt Condeſcenſion, and has cauſed thy Humility and Abaſement; yet wouldeſt thou love the Unworthy: But my Love to thee would have been my Honour and Glory, my everlaſting Advancement; yet have I been unwilling to love thee. Wo is me, I have been obſtinate in Wickedneſs! Oh, how have I grieved the Holy Spirit, in neglecting, reſiſting, and oppoſing his good and kind Motions in my Soul; turning a deaf Ear to his gentle Admonitions, and refuſing

ſing to be converted and healed. Oh my God, in our Sins we deſpiſe thy Will, and do our own! We diſown thee, and make Gods of our ſelves. In our Sins we believe the great Deceiver before the God of Truth; and follow his deluſive Temptations, rather than thy rich and faithfull Promiſes. In our Sins we preferr Earth before Heaven, the Creature before the Creatour; and reckon there is more Happineſs in the enjoying ſome of them, than in the Enjoyment of Thee, the infinite Fountain of Good.

Oh how vile, how enormous a thing is Sin! Who can ſufficiently hate it! I ſee, O Lord, in the terrible Sufferings of my Saviour, thy mighty Diſpleaſure againſt the Sins of Men, and it terrifies me to think of it. I plainly ſee how odious they are to the Divine Purity; in that ſo worthy and great a Perſon, he who is ſo well and ſo juſtly beloved of the Father, was ſorely afflicted by the Father himſelf, when he bore the Sins of Mankind. I ſee thy Hatred, O Lord, againſt my Sins; I believe it very juſt, and I cannot chuſe but hate them too. I will henceforth *hate every falſe way, but thy Law will I love.* I will love thy Righteouſneſs and Holineſs, and utterly abhorr what is ſo contrary to it, as my Sins. I will account it my greateſt Honour to conform to thee, and will abandon and be aſhamed to be found in the moſt creditable, or the moſt applauded Sins in the World. Henceforth will all Sin have a moſt deformed and ugly Viſage to my Eye; I ſhall never think any one charming; I ſhall never account any one worthy to be deſired.

But when I conſider, O Lord, the Courſe of my paſt Life; when I look into thy Commands, and compare with them my Thoughts, and Words, and Actions, Oh what a mortifying View does this Examination preſent me! Oh wretched Creature, I am confounded, I am filled with Indignation againſt my ſelf, when I ſee how much I have had to do with this vile, this odious thing! Wo is me, how many are my Tranſgreſſions! They are, alas, *more in number than the Hairs of my Head, and my Heart* even *fails me* when I review them. I have ſinned in every Age of my Life, ever ſince I could

could know or chuſe my Actions! Oh, wretched Creature, how early did I begin to ſin againſt thee! How many have been the unheeded Actions of my Life! The moſt of which, I muſt fear, have been wicked, ſince they have proceeded from one ſo prone to do Evil as I. And how many more muſt the Sins of my Words in all likelihood have been, eſpecially while I did not ſet any watch upon my Tongue, nor keep the door of my Lips. And when I think how eaſily and abundantly the light Mind multiplies Thoughts, I tremble to think how my vain, fooliſh, vicious Mind has multiplied Tranſgreſſions too. Lord, *who can underſtand his Errours!* I am amazed at the Number of my Sins! I have ſinned, alas, againſt thee in every Circumſtance and Condition of my Life! I have ſinned in every Relation towards Men; not doing that Honour, not paying that Juſtice, not exerciſing that Charity to my Neighbour which I ought. I can view none of thy Commands, but it calls to mind many Sins I have been guilty of. Very often have I repeated the ſame Sins; *returning* to them, *as the Dog to* the filthineſs of *his vomit*; and, *as the Swine wallowing in the Mire.* I have ſinned againſt thy Law, and againſt the Goſpel: Oh, how cold a reception have I given to the Offers of thy Grace and Mercy! How have I neglected the great Salvation! Trampled upon the Blood of the Covenant, and deſpiſed my Saviour's dying redeeming Love! Oh, how many of other Men's Sins have I been guilty of! By my ill Example; by giving them needleſs and unjuſt Provocation; by tempting and alluring them to Sin; by aſſiſting what I ought to have hindred; by conniving where I ought to have beſtowed reproofs; and by countenancing and abetting what I ought to have corrected and diſcouraged. I cannot, alas, pretend to have done any good Action without a Mixture of Evil in it: My beſt Works need the Blood of Chriſt to cleanſe them, and make them fit to be preſented unto thee: And indeed I want that Blood to waſh even the Tears of my Repentance. What a mighty Charge am I able to draw up againſt my ſelf! [*Here thou mayeſt particularly mention thoſe Sins thou art ſenſible of*] But thou, O Lord, knoweſt me better than I do my

ſelf;

ſelf; and I dread to think how much more thou canſt add to the heavieſt Charge that I can bring againſt my ſelf.

I have been ſo vile as to ſin deliberately againſt thee; to do Evil, knowing that I did Evil. I have been eaſily induced to Sin; the ſlighteſt Temptations have prevailed with me! I have been, alas, accuſtomed to do Evil. O Lord, thou haſt exerciſed wonderfull Patience and Forbearance towards me in a long train and courſe of ſinning; and I have been ſo baſe and ungratefull as to encourage my ſelf to tranſgreſs by that Patience which ſhould have led me to Repentance.

Oh wretched and vile Creature that I am, I have greatly ſinned, I am become exceeding guilty! What ſhall I ſay unto thee; Oh thou preſerver of Men. I will lay my ſelf down in the Duſt before thee. I am at thy Mercy, O Lord, and muſt own that I have deſerved the utmoſt ſeverity of thy Wrath. In the ſad Sufferings of Jeſus I ſee what my Sins have deſerved. I ſee in his Contempt how I have deſerved to be deſpiſed. I ſee in his Thirſt upon the Croſs how I have deſerved the want of all things comfortable. I ſee in his Agony, and by his Groans under the Divine Wrath, what Diſpleaſure and Puniſhment I have deſerved to ſuffer. I ſee in his accurſed Death that I have deſerved to die, and be Eternally accurſed and caſt out of the Divine Favour. O Lord, I am unworthy, utterly unworthy to breath in this Air of thine, to inhabit this Earth; to enjoy this chearfull Light. I am leſs than the leaſt of all thy Mercies. I muſt judge, I muſt condemn my ſelf, I muſt own thou wert juſt, and I ſhould have but my deſerts, if I were now ſhut up in gloomy darkneſs; if I were now wrapt in everlaſting Flames; if I were feeling the Torments of the never-dying Worm, and of endleſs bitter Deſpair.

Lord, I will puniſh, I will take vengeance on my ſelf for my Sins. I will lead a Life of Mortification rather than Indulgence; I will never allow again any high or admiring Thoughts of my ſelf. It ſhall always keep me humble to think, how great diſparagement and vileneſs I have contracted! To conſider my ſelf a Sinner,

ner, and that there is Imperfection and Sin mixed with the beſt of my Actions.

But, O Lord, I beſeech thee do not thou enter into Judgment with thy Servant, for in thy ſight ſhall no Man living be juſtified. Oh deal not with me after my Sins, neither reward me after mine Iniquities. Bleſſed is the Man whoſe Iniquity is forgiven, whoſe Sin is covered. Spare me, good Lord; ſpare thy Creature whom thou haſt redeemed with thy moſt precious Blood! Oh ſpare the miſerable Wretch that confeſſes his Faults; reſtore thou him that is penitent. Pity thou him that is contrite: Revive the Spirit of the humble; chear the contrite Heart: *A broken and a contrite Heart, O God, thou wilt not deſpiſe. Give me,* then, *the joy of thy Salvation; uphold me with thy free Spirit: Then will I teach Tranſgreſſours thy ways, and Sinners ſhall be converted unto thee. Open thou my Lips, O Lord, and my Mouth ſhall ſhew forth thy Praiſe.*

Sect. XV. *An Exerciſe of good Reſolutions.*

OH Crucified Jeſus! Great Martyr of Love! I cannot chuſe but acknowledge, and admire and praiſe the exceeding Greatneſs of thy dying Love! Much it is, O Lord, that I reckon my ſelf beholden to thee: And what, Oh what ſhall I render unto the Lord for all his Kindneſs and Benefits! Lord, when I ranſack my ſtore, I am aſhamed, I am utterly abaſht to find how poor it is. Oh, what can a Creature return to his Maker? What can I give, that have nothing to give? Who am nothing but what I have derived from thee? Thy Goodneſs indeed is ſuch, that thou requireſt no more than we are able to render, and with that thou art well-pleaſed: But that, O Lord, is ſo little, that I cannot be ſatisfied with it. Oh let thy Fulneſs of all Excellent Grace, thy Fulneſs of Love fill me with all true Excellency and Love, that I may be the better and the worthier Gift to thee.

Deareſt Jeſu! For the Love of thee I readily renounce all the flattering Vanities of this World, all the moſt neceſſary Enjoyments of it, that I may ſteadily honour and enjoy thee: I account all things but Loſs and Dung,

and

and will not count my Life dear, that I may finish my Course of Duty with joy, and may win Christ.

But especially, O Lord, for love of thee I do here utterly renounce, abdicate and abhorr all my most darling Sins. And it grieves me exceedingly that I should ever be so base as to entertain any Rivals of the loving Jesus in my Heart. O Lord, I hate them so much the more now, by how much the more I have formerly loved them. I will utterly cast them out of my Heart; no more shall they harbour there; no longer will I entertain, no longer cherish those thine Enemies, What! Can I be kind to the bloody Crucifiers of my Lord! See, my Soul; see these Murderers all daubed with the Blood of thy Saviour. Away from me ye hatefull Things: We will now instantly part, never, I hope, to meet again, never to be acquainted more. Begone without delay; I will thrust you out of my Soul, you have no right to abide here. Jesus alone has right to possess and rule me. Away vile Envy, I cannot endure the sight of thee: Begone my Covetousness: My Malice I hate thee: My Sensuality I will starve thee: My Pride I will humble thee: My Idleness thou hast made me so much work to do; that I am resolved, I see it absolutely necessary, to banish thee for ever from me. All my Lusts and vile Affections begone; ye shall have no more kind usage here; do not expect it.

Jesus has all my Love, I have none for you. I am all his, I am no more for ye. Begone, ye hatefull Tyrants of my Soul. Jesus, a kind and gracious Master, imposes gentle Tasks, but you lay heavy Burdens upon me: His *Yoke is easie, and his Burden light*; but your Commands are rigorous and intolerable. Jesus has shown me great and wondrous Love: Ye promise me much satisfaction and kindness, but perform nothing. No, ye have cheated and deceived me: Ye have robbed me of my Peace, robbed me of my Dignity and Glory, and, which is more, ye have robbed me of the Favour of my God. What can you do for me, if you should do all that you promise, which is never to be expected, that is comparable with what he can do for me; what he is willing, and has faithfully promised

to

to do for me, if I will but hate and forſake you; or with what Jeſus has already done to teſtifie his Good-will and Kindneſs to me. Jeſus made himſelf of no Reputation for my ſake, and that he might advance me to the higheſt Honour: But ye would expoſe me to the utmoſt Contempt of God, Angels and Devils: Jeſus has died for me that I might live for ever, but ye would kill me; Jeſus rules to ſave, but you to deſtroy. His Rewards are Eternal Life and Happineſs, but your Wages is Death and Miſery everlaſting. When I come to die, what fruit, what comfort can I expect from you? Alas, all that you could ever gain will leave me then, if it be not gone before, and I muſt go a poor, naked, friendleſs Stranger into the Eternal World; yea, for your ſakes I muſt, if I do not caſt you off, appear a hated guilty Rebel before my Lord and Judge, and be expoſed to all the Terrours of Divine Wrath. But the Love of Jeſus will not then forſake me: Neither Tribulation, Diſtreſs, Perſecution, nor Death it ſelf ſhall ever ſeparate me from the Love of Jeſus if I will but be divorced from you. And Jeſus is King of the other World, and will ſend his kind Angels to receive my departing Soul, out of the mean Tabernacle of my Body, and to conduct it to a glorious Manſion: To welcome it from the Miſeries of this ſinfull World, to congratulate my happy Victory over you my Enemies, and carry me in Triumph to a Place of Bliſs, and to be with Chriſt. Can I then ſo much abandon my Reaſon, ſo much miſtake my Intereſt, as to have any more to do with you?

O Lord, the great Redeemer have Mercy upon me, and deliver me from theſe tyrannous Maſters. Thy Service is perfect Freedom; in keeping thy Commands there is great Reward. Set my Soul, I pray, at liberty to run the Ways of thy Commandments. As for theſe thine Enemies and mine, bring them forth and let them be ſlain before thee: Root them perfectly out of my Heart. Let them from henceforth be in a decaying, languiſhing Condition, never thrive more, and quickly die. I will never be ſatisfied till I ſee them utterly deprived of all Motion, Sence and Life. O Jeſu, thy

Croſs

Croſs, thy Nails, thy Spear are due to theſe: Let them from thence receive many mortal Wounds, that thou mayeſt never be diſpleaſed, nor I troubled or diſparaged with them any more for ever.

O crucified Love, thou haſt prevented me by thy Love, and infinitely exceeded all that I can return: But I will learn of thee to love, and follow thee as well as I can. Thou haſt given thy ſelf for me on the Croſs, and giveſt thy ſelf to me in this Sacrament: Behold, O Lord, I offer my ſelf to thee, my whole ſelf. I offer and bring thee all the Faculties of my Soul, all the Members of my Body: I offer my Senſes and my Paſſions: I offer all my Thoughts, my Words, and my Actions: I offer all my Deſigns and Endeavours: All the Labours of my worldly Calling; all the Adoration of my Worſhip and Devotions. I offer thee all my Poſſeſſions in the World; all the Perſons that I can command and influence to worſhip, honour and ſerve thee. I offer thee all the Days of my Life; I offer thee my Death when thou wilt pleaſe to require it; and both living and dying I deſire to be thine. I deſire to be entirely thine. Oh how dearly haſt thou bought this poor Gift! Never was ſo great a Price, beſide this, paid for any Creature. I will live to my Love that died for me. I will henceforth look upon my ſelf as a devoted conſecrated Thing, and will ever endeavour to remain ſo, and to carry my ſelf as ſuch. I will never be willingly employed, but as thou commandeſt, and as thou alloweſt. Lord, for thy ſake I will love thy Law, and it ſhall be my Meditation all the Day. I will love thy Commandments above Gold, and all falſe Ways I will utterly abhorr. Dearer ſhall thy Commandments be to me than Thouſands of Gold and Silver, and ſweeter than Honey from the Comb. I will love nothing but what thou loveſt, and will hate whatever is diſpleaſing to thee.

I am heartily grieved, O Lord, that I have ever loved any thing but thee, while I neglected to love thee. I am heartily aſhamed to think that I ſhould place no Affection where all I could offer is but due, and beſtow all where little or none was due. Eſpecially does it vex and grieve me that I ſhould be ſo monſtrouſly ungratefull

gratefull and miſtaken, as to love any thing more than the loving Jeſus. Hereafter, deareſt Lord, I purpoſe to love nothing but far below thee, and for thy ſake whatever I do love: And what is moſt like thee, or moſt ſerviceable to thy Honour and Glory, ſhall have the moſt of my Love.

Henceforth it ſhall be my Honour that I am a Servant of Jeſus; it ſhall be my delight and pleaſure to be a lover of Jeſus; it ſhall be my moſt valued Wealth that he is mine, and I am his. *Whom have I in Heaven but thee, O Lord, and there is none on Earth that I can deſire in compariſon to thee.* And therefore nothing can be ſo ſweet to me; nothing can afford me ſo much ſatisfaction and joy, as to be able to ſay of thee, *My beloved is mine, and I am his.* For me to be thine, O Jeſu, is my Honour, my Security, my Peace and Happineſs everlaſting. For thee to be mine is health to my Soul, ſtrength to do thy Commandments; it is Joy unſpeakable and full of Glory; it is Heaven on Earth, and the Heaven of Heaven; it is Wiſdom, Righteouſneſs, Sanctification, and Redemption to me, O rich and bounteous Love. I am thine, O Lord, with all my Soul, that thou mayeſt be mine. Oh how much ſhall I gain by giving my ſelf to thee! I ſhall gain my ſelf and be ſaved from everlaſting Perdition, and I ſhall gain everlaſting Happineſs in the Enjoyment of thee.

I am thine, O Jeſu; ſave me, I have ſought thy Precepts. Lord ſanctifie me wholly, that in Body, Soul and Spirit I may be thine: Take a full poſſeſſion of me for the future; and let not any other Lords have Dominion over me. O Lord, *I have ſworn, and I will perform it, that I will keep thy Righteous Judgments.* I purpoſe to be *ſtedfaſt, unmovable, always abounding in the Work of the Lord, as knowing that my Labour ſhall not be in vain in the Lord.* I am thine, diſpoſe of me as thou pleaſeſt: I will bear thy Yoke, I will not decline thy Croſs, I will not deſpiſe thy ſhame: The reproach of Chriſt ſhall be to me greater Riches than the Proſperity of this World. Let but thy Grace be ſufficient for me, and then call me to what thou pleaſeſt: I can do all things through Chriſt ſtrengthening me.

Lord,

Lord, I ſhall not, I hope, fear or decline to ſuffer for thy ſake: No, though I ſhould die for thee, I purpoſe not to deny thee. But, alas, it troubles me to think how weak and vain all my Reſolutions are, and how ſoon they will come to nothing without thy continual Support and Aſſiſtance. This troubles me; but it is my comfort, that thy Grace is eaſily obtained; it may be now had for asking of it; O ſhield me thy Grace againſt all Temptations: *Hold up my goings in thy Word, that my footſteps ſlip not: Guide thou me by thy Counſel, till thou haſt brought me to thy Glory.*

Sect. XVI. *An Exerciſe of Faith.*

I Believe there is only one true and living God; who is the Father, the Son, and the Holy Ghoſt: An infinite, eternal, perfect Being; the Maker and Preſerver, Owner and Governour of all things. Who has right to the Homage, Worſhip, and Obedience of Mankind: Who has laid upon us his Laws, and takes notice of our Behaviour; That his Eyes behold all the Dwellers upon Earth, and try the Children of Men; That he is always nigh to every one of us, for it is in him that we live, move, and have our Being. I believe, O Lord, that thou *art and art a Rewarder of thoſe that diligently ſeek thee:* Thou haſt appointed a Day wherein thou wilt judge the World in Righteouſneſs, and render to every Man according to his Works: That thoſe who are found wicked in that Day, ſhall go away into everlaſting Puniſhment, but the Righteous into Life Eternal.

But I believe alſo, that *to the Lord our God belong Mercies and Forgiveneſſes, though we have rebelled againſt him*, if in the way of his appointment we ſeek his Pardoning-Mercy. Thou haſt, O Lord, bleſſed be thy Name, proclaimed thy ſelf a God, forgiving Iniquity, Tranſgreſſion and Sin: And declareſt, that thou deſireſt not the Death of a Sinner, but had rather that he ſhould turn from his Wickedneſs, and live. O wonderfull Condeſcenſion and Goodneſs! Oh how ſweet is thy Mercy! How glorious and great! The exceeding vileneſs, and the unreaſonableneſs of our Sins, do magnifie thy Mercy beyond

beyond all Comprehenſion and Praiſe. Favour and Forgiveneſs to a baſe Sinner is that the Sinner could not expect till thou hadſt declared it ſhould be obtained, and didſt graciouſly offer it.

When we were ſunk into the moſt abject Miſery by a vile Rebellion againſt thee; had rendered our ſelves obnoxious to thy Eternal Hatred and Wrath, and deſerved to follow the Apoſtate Angels in their Fate and Damnation, as we had followed them in Rebellion: Then did thy infinite Wiſdom contrive how to ſhow us Favour in a way conſiſtent with thine own Honour: Thou didſt find out a way to ſpare us, and to puniſh our Sins; to glorifie thy Juſtice in taking Vengeance on our Inventions, and thy Mercy in ſaving the wretched Sinners: And *God ſo loved the World, that he gave his only-begotten Son, that whoſoever believes in him, ſhall not periſh, but have everlaſting Life.* Thou gaveſt, O Father, thine only-begotten Son to the Condeſcenſion and Meanneſs of taking our Nature upon him; and to die a Sacrifice for our Sins; and on him, thy well-beloved Son, didſt thou lay the Iniquities of us all. And in his Death thou haſt received a full, perfect and ſufficient Sacrifice, Oblation and Satisfaction for the Sins of the whole World. Thou haſt laid our help on one that is mighty, and able to ſave to the uttermoſt all that come unto God by him. We adore thy incomprehenſible Goodneſs and Compaſſion to Sinners! Thou art abundant, Oh God, in Goodneſs and Truth!

Thy Mercy is over all thy Works: In Mercy thou haſt great delight: We remember the glorious Exerciſes of it; We know, O Lord, thou canſt pardon the greateſt Offences: For thou haſt pardoned very great Sinners: *David* was forgiven his baſe Murder and Adultery; *Manaſſeh* his horrid Idolatry, and filling *Jeruſalem* with innocent Blood: The vile Adulteress *Mary Magdalen*; The Apoſtle *Peter*, who denied and diſowned thee with an Oath; The furious *Saul*, who blaſphemed thee himſelf; and being exceedingly mad againſt thee, compelled others to blaſpheme: All theſe are Monuments of thy glorious forgiving Mercy. Oh what comfortable, what joyfull Hopes have we in ſuch Goodneſs!

We know, that having given us thy Son, thou wilt not deny us any thing that is neceſſary to our Salvation: But if we ask, we ſhall receive; if we ſeek, we ſhall find; if we knock, it ſhall be opened to us. On that Ranſome which my Saviour has paid for me, and on all thy gracious Promiſes which for his ſake thou haſt made, I do wholly and firmly rely. With an humble Confidence, O Lord, that we may find favour with thee, we remember before thee in this Sacrament the bleeding Wounds of thy dear Son and his precious Death, our rich Sacrifice for Sin. We remember before thee, and preſent unto thee, him whom thou haſt ſet forth to be a propitiation through Faith in his Blood. And in his Name, relying upon the Value and Acceptance of his Sacrifice, I thy poor unworthy Servant humbly preſent my ſelf before the Throne of thy Grace to ſeek thy Favour, begging leave that I may claim thy gracious Promiſes, which in him are *Yea*, and in him *Amen*; and that I may now entertain and delight my ſelf with the glorious Hopes which they afford,

I deſire, I hope that thou wilt fully forgive my manifold and great Tranſgreſſions. I deſire, I hope that thou wilt give me thy Holy Spirit, which thou haſt promiſed to give to them that ask him. Oh grant me that Spirit to cleanſe me from all Unrighteouſneſs, to purifie my polluted Soul; to take away all the filthy ſtains of my Sins; to ſtrengthen my weakneſs in Temptations; to be my ſupport and comforter under Diſcouragements and Afflictions; to aſſiſt me in all my Duties; to guide my Way, and ſecure my Perſeverance to the End. Thou, O Lord, who ſearcheſt the Hearts, and trieſt the Reins of Men, well knoweſt, I had almoſt ſaid too well, wherein my greateſt weakneſs lies; Lord ſtrengthen me in particular, I beſeech thee, againſt mine own Iniquity. I deſire, I hope thou wilt graciouſly keep me unſpotted from the World: Keep me from following any of the Errours and Vices that ſhall ever be in vogue with the giddy and wicked Multitude. I deſire, I hope thou wilt mercifully defend me againſt the Wiles and Devices of my Soul's great Adverſary the Devil. I humbly commit my ſelf to thy gracious keeping, Oh faithfull Creatour. I

I desire, I hope, O Lord, that thou wilt bless me with Health, and with a competent Provision of what is needfull for me of the good things of this World; and defend me, if it please thee, from Poverty, Dependance and Contempt. Give me neither Poverty nor Riches, but feed me with Food convenient for me. I know, O Lord, Man is *born to trouble as the sparks fly upward*; that Sin entring into this World, has brought Misery and Affliction with it; and that our folly and perverseness commonly needs such Discipline to make us wise and good. I desire to submit to whatever it shall please thee to order for me; to say always after the Example of my Saviour, *Lord, not my Will, but thine be done.* I hope thou wilt deal with me according to thy Mercy, and lay upon me no more than thou wilt inable me to bear. I believe thou mayest do me great good by my Afflictions; I pray thee sanctifie them all to the promoting my Soul's Health, and my everlasting Happiness: And give me, I pray thee, an humble Resignation, and an invincible Patience, that I may neither despise the chastening of the Lord, nor faint when I am rebuked of him: Let me always encourage my self with this Assurance, that these light Afflictions, which are but for a moment, if they be patiently born, shall *work for me a far more exceeding and Eternal weight of Glory*. I desire, I hope thou wilt direct and inable me so to pass through things Temporal, as that I may not finally lose the things Eternal. That by thy Conduct and Guidance I may at last arrive safely to that happy World where the Weary are at Rest; where the Wicked cease from Troubling; where Sorrow and Sighing, and Pain and Vexation, and Fear and Care shall all be banished; all Tears shall be for ever wiped from our Eyes, and we shall enjoy thee, and all that we can desire in perfect Bliss, and Eternal Safety and Quiet.

This is a true saying, and worthy of all Men to be received, that *Jesus Christ came into the World to save Sinners*. Lord I receive it; Lord I believe, help thou my unbelief. I believe, O Jesu, thou art Christ the Son of the living God, that should come into the World. Oh tender and condescending Love, how dear is that

Bleſſed Name to me! Jeſus my Saviour! Oh how full of ſweetneſs is it, as a rich Perfume! Thy Name is as Ointment poured forth! Oh be thou ever *Jeſus* to me. To thee, O Lord, I fly as a Refuge from the juſt Wrath of God I have deſerved; as able to conquer all my ſpiritual Enemies; as willing to receive into thy Protection all that come unto thee. *Oh Lamb of God, that takeſt away the Sins of the World,* have Mercy upon my poor Soul; grant me thy Peace. Thou inviteſt thoſe that are weary and heavy laden to come unto thee: *Behold, Lord, I come, let me find Reſt to my Soul.*

I come to partake of the Happineſs of being united to thee in this Sacrament. I believe, O Lord, the Truth of all thy Promiſes, and the Vertue and Power of all thine Ordinances: And that the Bread we break, and the Cup we drink in this Sacrament, are not bare Signs, but real Inſtruments of Conveyance, and the Communications of thy Body and Blood: I come, then, that I may receive thy Body and Blood; may be intereſted in the Merits of thy Paſſion; that I may partake of thy Spirit, and be intitled to the Heavenly Inheritance, which thou haſt purchaſed for poor loſt Sinners. I come to make a thankfull Remembrance of thy Death, which thou didſt kindly ſubmit to for the Advantage of Mankind: And by thy Death I hope to have Life everlaſting.

I gladly embrace, O Lord, the Offers of thy Goſpel. I deſire thee to ſubdue in me all my rebellious Luſts and vile Affections, and as a King to rule over me. I will account it my Honour to be thy meaneſt Subject. I deſire thee to afford me thy Heavenly Inſtructions; teach me as a Prophet, and make me wiſe to my Salvation through Faith that is in thee. I deſire thee to intercede for me as Prieſt in the Vertue of thy moſt valuable Sacrifice; and to beſtow upon me the large Bleſſings which thou haſt purchaſed for Sinners. I believe, O Lord, thou haſt died for our Sins, and art riſen again for our Juſtification. I deſire thy Death may utterly crucifie and kill all my Sins; and that thy Reſurrection may revive my Hopes. By thy Reſurrection I deſire, I hope for mine: By thy Aſcenſion into Heaven I deſire

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thee to draw my Heart and Affections from this vain empty World, to the hearty Love and earneſt Deſire of Heavenly things: And I hope thou wilt raiſe me up at the laſt Day, and bring me to be where thou art, and give me an Everlaſting Life. I take this Sacrament as a Pledge of thy everlaſting Love; as the Evidence of great Love already ſhown me, and the Earneſt and Aſſurance of yet greater Communications to come.

My Soul thirſts for God, even for the living God: Oh, when ſhall I come and appear before God! When ſhall I ſee thy Face, O deareſt Jeſus, without a Veil, be kiſſed with the Kiſſes of thy Mouth, enjoy thy ſelf immediately? When ſhall theſe ſhort and faint Glimpſes of thy Glory be exchanged for a full abiding ſight of thee? When ſhall I have leave not only to viſit, but to dwell with thee; and to receive not tranſient Taſts, but drink large Draughts of Delight and Joy from an infinite Fountain of Bliſs and Joy: For in thy *preſence is fulneſs of joy, and at thy Right-hand are pleaſures for ever more.* Oh how I long that this my weary Pilgrimage were done: That I were abſent from the Body, that I might be preſent with the Lord: That I might have no neceſſary diverſion, deareſt Jeſu, from perpetual contemplating, praiſing, loving and enjoying thee. For this however I do wait; This I do through thy Merits, and from thy infinite Love expect; and that Expectation ſhall encourage me to labour in thy Service, to bear thy Croſs, and to follow thee whitherſoever thou ſhalt call me.

Sect. XVII. *An Exerciſe of Charity.*

O Jeſu, thou art infinite Love! I cannot but with great delight and wonder contemplate thee; and when I do ſo, I feel a pleaſing Conſtraint upon me to love. I muſt account this a moſt excellent and divine Qualification, which is ſo eminently in thee: I muſt reckon it my greateſt Honour to be conformed to the Son of God; and therefore I muſt utterly diſlike and hate my ſelf for any defect of Love I find in my ſelf. Beſides; when I think how much I am loved! How much thy free and bounteous Love has given, and how much it has forgiven to me, I am forced to account my

ſelf baſely and extreamly unworthy of this if I do not love much.

I will put on, then, the moſt extenſive Charity that I can: I will wiſh well, and do good to all Men as far as I have power, and as oft as I have opportunity to do it: I will love my Neighbour as my ſelf; and account him my Neighbour, who has any need of my kindneſs, and to whom I have it in my power to do any Office of kindneſs, whoſoever he be. Thou, O Bleſſed Jeſu, haſt loved the moſt unworthy Wretches! I, then, will account none unworthy of my Love and Good-will. Thou haſt loved thoſe that were infinitely below thee, and haſt mightily condeſcended to do them kindneſs. I will never account it below me therefore to do an Office of kindneſs to my meaneſt Neighbour; but rather the greater the Condeſcenſion is in the doing it, the more I will value the opportunity, of ſhowing therein the greater Likeneſs and Gratitude to thee. Thou, Lord, haſt loved thoſe that are altogether unprofitable to thee; and from whom thou canſt never receive a parallel Return of Love: I will be aſhamed, then, as I moſt juſtly may, to beſtow no Benefits but where I have received, or expect to receive ſome.

Thou, O Jeſu, haſt loved even thine Enemies, and prayed for thoſe that *deſpitefully uſed and perſecuted thee*: And this is a glorious Pattern which I intend, by the Aſſiſtance of thy Grace, to imitate. As for all that have injured me by Word or Deed, O Lord, I forgive them, and I pray thee to forgive them. I am more ſorry for their Errour and Sin, than I am for any Loſs and Damage which is come, or may come to me by their Injury: Lord have Mercy upon their Souls; forgive my Enemies, Perſecutours and Slanderers, and turn their Hearts. I deſire no harm to any that are my Enemies, if any be ſo: Nor will I rejoice over them when they fall, but rather grieve to ſee it; much leſs will I ever ſeek their harm and miſchief. And I purpoſe on the contrary, notwithſtanding all their unkindneſs, to do them all the good Offices which I can; conſiſtently with a due care of my own ſafety, and with other Obligations and Duties to thee, or to others of my

my Neighbours. I purpose to study, and seek to do them good: To return Blessing for Cursing, Respect for Contempt, and Good for Evil: That I may, if it be possible, *overcome Evil with Good.*

As it is the Character of Charity not to be forward to think Evil, I will take care that no uncharitable Jealousies or Suspicions of my Neighbour may represent him my Enemy who is not so: I will take care not to interpret a mistake into a malicious design; or that which is intended as a kindness, into an injury: But will always endeavour to take all his Words and Actions in the best Sence, and to put the best Interpretation upon them all that I can: Especially will I do thus by the Magistrate, as being bound to it by the Obligation to Reverence, and Honour him as well as by the Laws of Charity; and because it is necessary and usefull to the publick Peace and Welfare, and so is in its Effects a Charity to others of my Neighbours too.

I thank thee, O Lord, for all the kindness of my Friends, and for those that have done me any good: I pray thee, O bounteous Love, abundantly to requite them in this World and the next; in Temporal and Eternal Blessings continue or encrease their Store and Worldly Prosperity, if it may be good for them; and especially bless them with Spiritual Blessings in Heavenly Things. I will endeavour, as far as lies in my power, in what I can do for their outward Estate, or for their Souls, always to express a most gratefull Sence of their kindness. I will not despise the Love of the meanest Person, much rather will I thankfully resent the condescending Favours of those that are above me.

I make my humble Supplications to thee now, O Lord, at a good time, for all Mankind: I recommend to thy infinite Mercy all *Jews*, *Turks* and *Infidels*. Oh let them that sit in Darkness see thy marvellous Light, and be turned from the Power of Satan unto God: That the Earth might be filled with Knowledge of the Lord as waters cover the Sea. Let thy Gospel of Holiness, Peace and Love, O Jesu, run and be glorified from the rising of the Sun, to the going down of the same.

With great Trouble and Concern, O Lord, I consider how much of the wretched World lies in Wickedneſs! O how ſad a Thought is it, that ſuch a Saviour ſhould be offer'd to Men, and ſo few receive him! How ſad is it to think that ſo many Thouſands of Souls for whom Chriſt died, are likely to go down into the diſmal Caves of Hell; that ſo many who might be Eternally happy, and praiſe thee for ever, will deſtroy, and throw themſelves into everlaſting Miſery. *Rivers of Waters run down mine Eyes, becauſe Men make void thy Law:* A Law ſo rich in Love, and ſo condeſcending in Grace. I am troubled, O Lord, becauſe they do not love thee, and becauſe they will deſtroy themſelves: Becauſe they affront and rebell againſt thy moſt obliging Goodneſs, and neglect ſo great Salvation as it offers them.

Oh that I could ſave many precious Souls from their Deſtruction; Oh that I could pluck them as Brands out of the Burning. As far as I am able, and as becomes me to do in my place and ſtation, I will endeavour to cure the Epidemical Wickedneſs of the Times I live in. I will earneſtly endeavour to keep thoſe Souls that are under my Authority and Power, and that are of my Neighbourhood and Acquaintance, and whom I can have any influence over from going down to everlaſting Perdition. I will follow all that I may with Advice and Counſel; and thoſe that I may not pretend to adviſe, I will endeavour to entreat, that they would be ſaved: And thoſe whom I ought to do this to, I will reprove and correct for any Wickedneſs that I obſerve in them. I will propagate, as well as I can, the ſaving Knowledge, and the Love of thee among the Ignorant and Careleſs, and thoſe whom their Poverty hinders from providing for themſelves; by giving among them, according to my Ability, ſuch means of their Inſtruction and Reformation as thy Favour has afforded the Publick.

I am greatly troubled and concerned at the Miſeries and Calamities which I hear of or ſee in the World: That thy Creatures whom thou didſt make, that thou might'ſt love them, and that they might be happy, ſhould

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pull upon themſelves ſo much Miſery from thy juſt Wrath, and deſerved Vengeance. Oh how ſad is it to think of Thouſands of People going down alive into the Pit, ſwallow'd up by ſudden Earthquakes; and in a moment ſnatch'd hence into Eternity, without any time to prepare for their Departure. How it grieves me to think of the ſad Effects of pining Famine in ſome Places; of infectious and peſtilential Diſeaſes in others It wounds my Soul to conſider the wofull Calamities and Deſolations that attend horrid Wars! Oh how deplorable a thing is it that Men ſhould ſeek to ſpill the Blood of Men; and give the Carkaſſes of their own Kind for a Prey to Birds and wild Beaſts. Lord, rebuke the proud Diſturbers of the World, abate their Pride, aſſwage their Malice, and confound their Devices: Grant that Wars may ceaſe in all Lands, and gentle Love and happy Peace abound! Proſper, good Lord, thoſe that endeavour for a juſt and ſafe Peace, that they may attain it; and *ſcatter thou the People that delight in War.* Oh that thy Judgments which are abroad in the Earth, might make the Inhabitants of the World to learn Righteouſneſs, and turn themſelves to thee who haſt ſmitten them, that thou mayeſt heal them.

As a Member of thy bleſſed Church, I am particularly concern'd for the Tranquillity and Peace, and the true Spiritual Glory and Proſperity of that. O Lord, purge out of thy Church whatever does diſpleaſe thee, and is deſtructive to the Souls of Men. Purge out of it whatever is an Offence to thoſe without: Poſſeſs all Chriſtians with this, that they are oblig'd to endeavour, that their Carriage may adorn and recommend their Religion in the ſight of the Infidels; and to take care their *Light may ſo ſhine before Men, that they ſeeing their good Works, may glorifie their Father which is in Heaven.* Purge thy Church, we pray thee, from all falſe Doctrines and Hereſies; from Prophaneneſs and Perſecution; from Superſtition and Cruelty; from Envy, Hatred, Malice, and all Uncharitableneſs. Bring into the way of Truth all ſuch as have erred, and are deceived: Raiſe up the that are fallen; confirm, and ſtrengthen thoſe that ſtand in Piety and Vertue, and Profeſſion of the Truth. Com-

ſort thoſe parts of thy Church that mourn, and are oppreſt under a barbarous Perſecution: And let thine own Right-hand, and Holy Arm, in thy due time, give them a mighty Salvation.

O God of Love, O Prince of Peace, and God of Order, we pray thee let thy Goſpel abundantly promote theſe good things in thy Church. Grant that there may be *no hurting nor deſtroying in all thy Holy Mountain:* That all the Members of the Church, as Members of the ſame Body, and of one another, may have a cordial Affection to each other: Carrying themſelves with *all lowlineſs and meekneſs* to each other; and with *long-ſuffering, forbearing one another in Love.* Grant that as there is but *one Lord Jeſus Chriſt,* whom we all pretend to Love and Reverence, as there is but *one* true *Faith, one Baptiſm, one God and Father of us all,* ſo we may all *with one Mind and one Mouth glorifie thee our God.* Grant that every Member of the Church may ſo know and keep its proper Place, that there may be *no Schiſm in the Body.*

O Jeſu, King of Love, fill with thy kind and gentle Spirit all Chriſtian Kings, Princes and Governours. Let no proud Wrath; no malicious Envy; no greedy Covetouſneſs; no turbulent Ambition reign in any of them: Grant that they all, knowing whoſe Miniſters they are, may above all things ſeek thy Honour and Glory: And that they may ſtudy to preſerve the People committed to their Care in Wealth, Peace and Godlineſs: That they may truly and indifferently adminiſter Juſtice, to the Puniſhment of Wickedneſs and Vice, and to the Maintenance of thy true Religion and Vertue.

Eſpecially, O Lord, we intreat thee to regard with peculiar Favour, thy Servant, *WILLIAM*, our moſt Gracious King. Let thy Wiſdom direct him in all his Adminiſtrations; Thy Almighty Power promote his good Deſigns, that under him we may be Godly and Quietly govern'd. Let thy bounteous Goodneſs ſhower upon him abundantly all perſonal Bleſſings, for his Body and for his Soul, to his long Proſperity in this Life, and his everlaſting Happineſs in the next. Since by his Wiſdom and Care, by his Love to thee, and Goodneſs to us, with thy Bleſſing upon

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his Endeavours, we enjoy the happy Liberty of thy Houſe, and theſe thy bleſſed Ordinances, to the joy and comfort of our Souls, we will never fail to remember him in all our Prayers and Supplications unto thee.

Pour down an Abundance of thy Spirit, we pray thee, O gracious Jeſu, upon all Biſhops and Paſtours of thy Church. Repleniſh them all with right and ſound Knowledge, and a true Underſtanding of thy Word. Oh let not their Hearts be governed, or their Actions be guided by the Deſigns of Covetouſneſs or Ambition: But do thou poſſeſs and rule them by a great Zeal for thy Glory, and for thy great Deſign the Salvation of Souls: Grant that they may by their Holy Doctrine, and anſwerable Lives, be mightily ſucceſsfull in turning many to Righteouſneſs; and that they may ſave themſelves, and many of thoſe that are committed to their Charge.

Since my Goodneſs, O Lord, extends not to thee; and thou art above the receiving of any Advantage by the beſt Returns that I can make for all thy bounty to me: It ſhall be my Charge and Care to requite thy kindneſs upon thy Servants to whom I may be profitable. I will love them, O Lord, that love thee, and do all the good I can to thoſe eſpecially that *are of the Houſhold of Faith*: I will gladly relieve the Neceſſities of thy Servants which are made known to me; will feed the Hungry, cloath the Naked, inſtruct the Ignorant, reduce the Wandering, viſit the Sick and Impriſoned, comfort and help the Weak-hearted, and vindicate and aſſiſt the Fatherleſs and Widows in their Diſtreſs, according as I have Opportunity and Power to do ſo. And give me, I beſeech thee, O loving Jeſu, a juſt and large Notion of *the Houſhold of Faith*, that I may not confine this my Charity within too narrow Bounds. Let me be always afraid of reſtraining it within too narrow Limits, never of extending it too far among Chriſtians.

I love thee, O Lord Jeſus, for making ſo ſweet and pleaſant a thing as Charity my Duty, and do accou even this an Inſtance of thy Charity to me. If there be any other Exerciſe of this Divine Vertue, O Lord, which I have not thought of, I deſire thee, the great Fountain

of

of Love, to admoniſh me of it, and always to diſpoſe me too it. Grant that in the pleaſing Exerciſe of Love I may paſs the time of my ſojourning here in this malicious, miſerable World; till I come at length to that happy One, where ſincere, abundant, and unalterable Love, and Joy, and Glory dwell for ever.

Sect. XVIII. *Prayers for Preparation.*

I. O *God of Love, Father of all Mercies, and Giver of every good and perfect Gift. It is thy Command, and I reckon it a kind and a juſt One, that I ſhould celebrate this Sacrament in Remembrance of the Death and Sacrifice of thy dear Son, our only Saviour and Redeemer, the Lord Jeſus Chriſt; to make me thankfull for his Love, and for the Benefits of his Paſſion and Death, and that I might be made a Partaker of thoſe incomparable Benefits: Thou haſt commanded me in this way to renew my Covenant with thee; to declare my ſelf thy Creature and Servant, and bind my ſelf to continue thy faithfull Servant, and to live as becomes one that had his Being from thee. O Lord, I muſt acknowledge it is but too neceſſary for me to renew the Obligations which I am ſo apt to tranſgreſs. I am therefore heartily willing: I deſire to ſtrengthen the Bonds of Love, that they may hold me the faſter to my Duty. I would never be exempted from the Yoke of thy Service; Oh do not thou caſt me out of it for the ſake of Jeſus Chriſt. And I am willing to remember my dear Saviour's dying Love, to be deeply affected with it, and therefore to uſe ſo lively a Repreſentation of his Death, as he has provided in this Sacrament. I muſt indeed own my ſelf infinitely unworthy of ſo great good, but yet cannot chuſe but be earneſtly deſirous, O Lord, to partake abundantly in the Merits and Benefits of my Saviour's Death: There is nothing ſo dear to me as to have all mine Iniquities pardon'd; to recover thy Favour: To enjoy the excellent Graces of the Holy Spirit, and be conſecrated for a Sacred Temple to him: To receive Earneſts and Pledges, yea, and Foretaſts of my future Joy and Happineſs: All which are the matchleſs Bleſſings he has purchaſed for me, and which thou haſt directed thy Church to ſeek and partake of in and by this Sacrament. All this I humbly ſeek and crave, through the Merits of Jeſus Chriſt my Lord, to whom with*

with the Father and the Holy Ghoſt, be all Honour and Glory, World without End. Amen.

II. *Almighty and moſt mercifull God, I bleſs thee for this Sacrament, and would come to it with a hungring and thirſting Soul But, alas, how ſhall I, a poor mean Creature, approach thy Majeſty! How ſhall I a guilty polluted Sinner, dare to approach thy Purity and Holineſs! O Lord, I am infinitely unworthy to come ſo near thee: Yet, it ſeems, thou doſt not regard my unworthineſs, elſe thou wouldeſt never have invited me. Thou inviteſt poor ſinfull Creatures in General to this Feaſt; thy Gueſts can be none but ſuch: If all therefore that are unworthy to come, ſhould abſent themſelves, none of us would be there; and thy vaſt and kind Preparations would be in vain; I come therefore, moſt gracious God, in Obedience to thy Command and Invitation s But I will come with the lowlieſt Reverence and Humility, for thou haſt regard unto the lowly: I will come as a returning Prodigal, for thou art willing to receive ſuch: I will come, hoping in thy infinite Mercy; for there is Mercy with thee, through Jeſus Chriſt. My great Concern, O Lord, is, that I may be in ſome good meaſure fit to approach thee, though I can never be worthy; and that I may have and exerciſe thoſe Qualifications in my attendance on thee, which are ſuitable to this Sacrament, and which thou requireſt. I have therefore earneſtly endeavour'd to find or form thoſe Qualifications in my ſelf: But, alas, O Lord, I dare not truſt to my own Examinations or Endeavours. Do thou, the Heart-ſearching God, examine and try me; do thou, I pray thee, prepare me. I fly to thy Grace and Bleſſed Influence; Lord, give me, I pray, what thou requireſt to be in me. It is my great Encouragement to make this Requeſt, that I know I ask herein what thou art willing to give. Thou, Lord, art always more ready to hear, than we to pray; and art wont to give more than either we deſire or deſerve. Thou knoweſt I cannot have theſe Qualifications but from thee: Since therefore thou haſt commanded me to come poſſeſs'd with them, I am ſure thou art willing to give them. Thou art deſirous we ſhould come prepar'd, and ſuitable Gueſts to this heavenly Entertainment; art deſirous to ſee thy Houſe fill'd with ſuch. Fill me then, good Lord, and many other Souls, with thoſe Graces which it becomes us to approach*

thee with, for the ſake of Jeſus Chriſt our Mediatour and Advocate. Amen.

III. *O Lord of infinite Bounty and Power, I humbly pray thee, give me a ſincere and unfeigned Repentance for all my Sins: Oh let the Remembrance of them be grievous unto me, the Burden of their Influence and Power intolerable. Poſſeſs me with a hearty Shame and Sorrow for that I have ſo baſely and unworthily affronted thy infinite Majeſty, and put my kind Saviour to ſo much grief and ſuffering to ſave me. Poſſeſs me with an earneſt Hatred of what is ſo diſpleaſing to thee as my Sins juſtly are; that I may earneſtly and ſteadily endeavour to caſt them from me. Turn thou my fooliſh Heart from the Love of all Sin, to the Love of thee. Do thou, O Lord, who beſt knoweſt all the dark Corners of my Heart, diſcover to me every lurking ſecret Evil, which I have not been able by my Examination to obſerve; and let it now be brought forth and ſlain before thee.*

Increaſe in me, O good Lord, I humbly pray, a lively Faith in thy Mercy, through the Merits and Mediation of Jeſus Chriſt. Help me firmly to believe thy readineſs to receive, and pardon Sinners that repent and return to thee: To rely with all Aſſurance on the Sacrifice and Atonement of thy Son's precious Death: Raiſe in me the comfortable Hopes of all Mercy and Favour upon that ſure Foundation; and grant me to rejoyce in Hopes of ſeeing thy Glory.

Oh that my Heart may be all on a Flame of Divine Love, even a whole Burnt-offering, when I remember and conſider my Saviour's dying Love to Sinners. Eſpecially when I ſee him in this Sacrament, as it were evidently ſet forth Crucified before me: When I ſee there his broken Body, and his Blood poured out; and conſider that all this he ſuffer'd for me. Oh let ſuch a ſight affect me, as it ought to do, beyond all Expreſſion. Oh let it tranſform me into Love. Let it make ſuch ſtrong and laſting Impreſſions upon me, that I may ever afterwards be under the ſweet and mighty Influences of Love; always be guided by the Laws, and aiming at the Ends of Love. Let Love and Thankfulneſs to him greatly employing my Soul when I am at this Sacrament, and be from thenceforth the great Concern and Buſineſs, the very Form and Character of my whole Life for ever.

And ſince my Love cannot redound to his Advantage,

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make it to flow abundantly upon those that love him. Give me a free Heart and Hand, and Power to do much good to them. According to my Power I purpose to exercise my Charity towards them, and towards all Men, in Thought, Word and Deed at this Sacrament. I pray that the Memorial of my dear Saviour's Love may effectually inspire me to do so: And I purpose, and desire, and pray, that thou wilt be pleased to inable me, to abound in Love and good Works towards all Men, through the whole Course of my Life.

But, I beseech thee, O Lord, my Soul in all respects into such a Posture as becomes the Remembrance of a Crucified Saviour, that I may be well-pleasing and accepted with thee; that thou mayest delight over me to do me good; that I may have communion with thee to the Joy and Comfort of my Soul; to the Encrease of Spiritual Strength; to the securing of my Perseverance in Holiness and Righteousness all my days. All which I humbly ask in the Name of Jesus Christ, and further crave whatever is comprehended in his most absolute Form of Prayer, saying,

Our Father which art in Heaven, *&c.* Amen.

Sect. XIX. *Directions for a Devout Behaviour at the Communion.*

THanks be to God we have so good Provision made by our Church for the Administration of this blessed Sacrament; that any good Soul may receive it with great Devotion and Comfort, who will but seriously attend to what is appointed to be said and done in that Administration; as indeed many such Souls, *accustomed* to it, have found by very comfortable Experience: Upon which account it were much to be desired, and very advisable that those who are wont to attend this way but once in a Year, when they enter into an Office, would persuade themselves to come more frequently to it; that they might do so with the more comfort and advantage to their Souls, when that Occasion requires them to do it: For the whole Business is so order'd, that 'tis very apt and fit to stir up in us the lively and vigorous Exercise of all those Graces which are required to attend it. So that the best Advice which can be given for our due and profitable Behaviour at the Holy Communion is this:

this: That the Communicant do very closely attend to what is order'd to be said and done by him that Ministers, or by the Communicant himself, while they are upon this Duty.

But because the Communicants, especially where the Number is great, (as I wish it were every where) will have some Spaces wherein they may employ themselves in some private Ejaculations and Devotions; I shall not think it contrary to the proposed Brevity of this Book, to afford them some such Devout Prayers and Ejaculations as they may use; and I shall put them in their proper Places. But these must be commonly very short, that they may not be diverted from joining with the publick Office.

To begin then, where we usually begin this Administration.

When he that Ministers is reading those Sentences of Holy Scripture which are design'd to exhort and encourage the making our Offerings to Almighty God: While you have your Offering in your Hand, or when you have given it, say,

O Lord of Heaven and Earth, Maker and Owner of all things! All that I have and am is from thee, and all is thine. Thou dost give, and thou hast right to take and use what thou pleasest of it: I humbly present this according to my Ability; as an Acknowledgment of thy right in me, and in all that I have; and of thy Bounty in giving it. I present, and I humbly intreat thee to accept this as a Token and Pledge of the Dedication of my self, and all that I have, to serve and honour thee. Sprinkle me, O Lord Jesus, and this my Duty with thy precious Blood, and obtain for me, by thy Merits, a great Encrease of all Spiritual Gifts and Graces, to thy Glory and my Salvation. Amen.

When the Offerings are all receiv'd, and set upon the Altar: He that Ministers proceeds to make Intercessions to God for the whole State of Christ's Church militant here on Earth: In which it becomes every devout Soul, as a living Member of that Church, to join with him, with very hearty Affections.

After this he proceeds to an Exhortation, which is design'd to deterr all those from drawing near to this

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Holy Ordinance, who are conscious to themselves that they have been negligent to prepare for it; and who live in any known Sin. And then it goes on to encourage those humble Penitents, and faithfull Souls, who have been carefull to prepare themselves; and to excite in them those Dispositions with which they ought to come. It will be very proper for the Communicant, while the Minister is reading this, to join with him, and to turn it into Prayer, thus:

O God that searchest the Hearts, and triest the Reins of Men; and who hast commanded us to come to the Holy Communion of the Body and Blood of our Saviour Christ: Thou knowest I have diligently examin'd my self before I would presume to eat of this Bread, and drink of this Cup; and have endeavour'd, that I might with a true penitent Heart and lively Faith receive this Holy Sacrament, that so I may to my great Benefit and Consolation spiritually eat the Flesh of Christ herein, and drink his Blood; that I may be one with Christ, and Christ with me: And that I might not receive the same unworthily, nor, which I dread to speak, be guilty of the Body and Blood of Christ my Saviour, and so eat and drink my own Damnation, not considering the Lord's Body: That I might not kindle thy Wrath against me, but find favour in thy sight; that I might not provoke thee to plague me with temporal Afflictions, but obtain the Continuance of such Comforts as I enjoy, and the bestowing of such as thou seest most convenient for me; that I might not provoke thee to cut me off by an untimely Death, I have, according to the Direction of thy Apostle, seriously judg'd my self. Do not thou enter into Jugdment with thy Servant, O Lord, for in thy sight shall no Man living be justified. *I have repented my past Sins, and do repent of them: I have endeavour'd to be possest of a lively and stedfast Faith in Christ my Saviour; Lord encrease my Faith. I resolve to amend, by the Assistance of thy Grace, whatever Evil I shall be convinced of in my Life: And I heartily seek thy Favour upon this just and reasonable Condition of being in Charity with all Men. O Lord, I forgive, let me be forgiven: And after all, I most humbly pray thee, who alone canst do it to make me a meet partaker of these Holy Mysteries. Above all, I give most humble and hearty*

hearty Thanks to God the Father, Son and Holy Ghoſt, for the Redemption of the World, by the Death and Paſſion of our Saviour Chriſt, both God and Man: Who did humble himſelf even to the Death upon the Croſs for us miſerable Sinners; who lay in Darkneſs and the Shadow of Death, that he might make us the Children of God, and exalt us to everlaſting Life. I deſire at this time with all Thankfulneſs to remember the exceeding great Love of our Maſter and only Saviour in his thus dying for us; and the innumerable Benefits which by his precious Blood-ſhedding he hath obtain'd to us. I heartily give him thanks too for that he hath further ſhown his Love to wretched Sinners in his inſtituting and ordaining Holy Myſteries for Pledges of his Love, that we might have the more full Aſſurance of it, and for a continual Remembrance of his Death to our great and endleſs Comfort. To him therefore with the Father and the Holy Ghoſt, I give, as I am moſt bounden, continual Thanks, ſubmitting my ſelf wholly to his Holy Will and Pleaſure, and purpoſing that I will ſtudy to ſerve him in true Holineſs and Righteouſneſs all the Days of my Life. Amen.

In the next Place you are to join with the Miniſter with all Humility and true Godly Sorrow in a Confeſſion of Sins, and to receive by him God's Abſolution.

To the Sentences of Holy Scripture which he next recites to encourage our Faith and Hope in God, it may be proper to make in your Hearts ſome ſuch Anſwers as theſe,

To thoſe Words of our Saviour, *Come unto me*, &c.

Anſwer. *Behold, O Lord, I come: Jeſus, thou Son of* David, *have Mercy upon me.*

To thoſe Words, *God ſo loved the World*, &c.

Anſwer. *O Father of Mercies, have Mercy upon me, and give me that Faith in thy Son, that I may not periſh, but have everlaſting Life.*

To the Words of St *Paul, This is a true ſaying*, &c.

Anſwer. *Lord, I believe the Truth of this, and thankfully embrace ſo important a Truth: O Chriſt, ſave me, one of the chiefeſt of Sinners.*

To the Words of St. *John, If any Man ſin*, &c.

Anſwer. *Be thou, O Jeſus, the Righteous, my powerfull Advocate with the Father: O Father, accept of his Death as a Propitiation for my Sins.*

To

To what the Minister says next, you are to make the Answers directed, and to join with him in the Praises and Prayers following.

After that the Bread and Wine is by the Prayer of Consecration set apart to represent the Body and Blood of Christ; and while the Ministers are receiving, you must look upon the Elements with an holy, awfull Reverence, and sadly call to Mind the Scourging, the Buffetings, the Crown of Thorns, the cruel Nails and Spear which wounded and bruised, which tore and kill'd the loving Jesus: You may remember the more terrible Sufferings and sharp Agonies of his Soul; which he endure especially when he made his Life an Offering for Sin. And you should call to Mind it was your Sins that gave him all these Sufferings and Griefs; that yet he endur'd them for your Advantage; and he was scourg'd, that by his stripes you might be healed; he shed his Blood to ransome you from Hell and Misery; and died, that he might obtain for you everlasting Life and Happiness. And while the r of the Company are receiving, if they are a good Number, you will have leisure, and may very profitably entertain your self with reading over the foregoing Exercises of thankfull Remembrance, Faith, *&c.* And in reading them, you may exercise those Graces as you ought to do. If there will not be time to repeat them all, you may do well to chuse some such a one or more of them as is most suitable to the present State, and Disposition of your Mind. For the devout Soul may be at one time more taken up in Admiration and Praise of the dying Love of Jesus Christ: At another time it may be especially possest with a deep Humiliation and Repentance; at another time it may be elevated with the Hopes and Joys of Believing; or engag'd in making earnest Resolutions of Love, Obedience, and Gratitude to the great Redeemer: Or in Exercises of Charity to the miserable and sinfull World; and your Entertainment at this spare time may be chosen accordingly. Only this must be advised, in relation to this matter, that you should make Observation of your self, whether you do not too commonly fix your Meditations upon one and the same of these Exer-

Exerciſes, and ſo neglect the reſt: For this muſt not be allow'd; but you muſt conſtrain your ſelf, if need be, to uſe ſometimes one, and ſometimes another of theſe, that ſo you may at times Exerciſe every Grace, and by the Exerciſe encreaſe in all.

When you go to receive, and ſee the Miniſter approaching with the Sacred Bread, which repreſents the broken Body of our Lord, look on it, and ſay:

Behold, my Soul, *the Lamb of God, which taketh away the Sins of the World. Worthy is the Lamb that was ſlain to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing.* Oh come Lord Jeſus, take Poſſeſſion of my Soul, and dwell thou for ever with me; that I may be the more fit for ſuch a Happineſs, transform me into thy Likeneſs, by the renewing of my Mind. Open ye everlaſting Doors of my Heart, that the King of Glory may come in.

When he delivers it to you, join with him, and ſay:

The Body of our Lord Jeſus Chriſt, which was given for me, preſerve my Body and Soul unto everlaſting Life.

And as you are eating it, ſay within your ſelf:

O Jeſu, Thou art the living, and life-giving Bread, which cometh down from Heaven; which, whoſoever eateth, he ſhall live for ever. Thy Fleſh is Meat indeed, and thy Blood is Drink indeed: On thee my hungry Soul ſhall feed, by my Faith, with hearty Thankfulneſs. Let me taſt and find, that thou, Lord, art Gracious; Thou that filleſt the Hungry with good things, repleniſh me abundantly with thy Grace. Oh let this Divine and Spiritual Food afford me much Spiritual Strength and Refreſhment.

When he delivers the Cup, join with him, and ſay:

The Blood of our Lord Jeſus Chriſt, which was ſhed for me, preſerve my Body and Soul unto everlaſting Life.

And when you have drank it, ſay:

Thy Love, O King of Saints, is better than Wine. As the Apple-tree among the Trees of the Wood, ſo is my beloved among the Sons: We will remember thy Love more than Wine: The Remembrance of thy wondrous Love ſhall be the frequent, and the moſt pleaſant Entertainment of my Life: Thy Love, O Jeſu, ſhall comfort me in my Sorrows; ſhall ſtrengthen me in my Weakneſs; ſhall quicken and cure my Sloth,

Sloth, and Backwardneſs to my Duty: Oh let thy Love even transform me into Love. Amen.

O Father of Mercies, and of our Lord Jeſus Chriſt, whom thou haſt ſet forth to be a Propitiation through Faith in his Blood, *behold, I beſeech thee, this precious Sacrifice of thy Son! Behold it, I pray thee, and turn away from me, thy poor feeble Creature, all the Wrath and Vengeance which my Sins have deſerv'd. This is that on which I firmly and ſolely rely to find favour with thee; and this is that in which I know thou art well-pleaſed: Oh Father of Mercies, have Mercy upon me. Deal always with thy Servant according to thy Mercy; And teach me thy Statutes, that I may hereafter ſerve and pleaſe thee in Newneſs of Life: And I humbly hope and deſire to be accepted with thee, through the Merits and Mediation of thy beloved Son, who died for our Sins, and roſe again for our Juſtification; is now ſet down at thy right hand, and ever lives to make Interceſſion for us.* Amen.

Taking notice of the Sacrament deliver'd to others, you may thus improve it.

Jeſus, the rich and bounteous Lover, has good things in ſtore for as many as come unto him: Jeſus is able to ſave to the uttermoſt all that come unto God by him. Of his Fulneſs do all we receive, and Grace for Grace. See, my Soul! ſee here thy Maſter's Bounty and Love! See him here giving even himſelf to his Friends.

My Soul, if Jeſus ſo lov'd us all, we ought alſo to love one another. This Commandment has he left us, that he, who loves God, ſhould love his Brother alſo. Study then, what Offices of Love and Kindneſs it may lie in thy power to do to any of theſe thy fellow Communicants, and reſolve upon it, for the kind Jeſus will take it as even done to him. If thou love him truly, thou muſt needs love thoſe whom he loves: Thou muſt pity them in all their Diſtreſſes, Spiritual and Temporal, whom he has pitied in their Miſery at ſo coſtly a rate: Thou muſt learn to forgive thoſe whom he forgives: Thou muſt be liberal according to thy Power, and their Neceſſities to thoſe whom thou ſeeſt the Objects of his bounteous Love. And eſpecially thou muſt

charge

charge thy self not to hate, not to do any Despite or Injury to any of these; for even that too would he take as done to himself: Thou must not despise any of these for their mean condition in this World: He may have made the poor of this World rich in Faith: Thou must not envy nor grudge at any of them whom the Providence of God has favour'd more than he has done thee in the Blessings of this World. Thou must take heed always that thy Carriage be not a Scandal and occasion of Sin to any of these; that thou destroy not him whom Christ died for. And blessed be thy Name, O Lord, for these sweet and pleasant Laws. I willingly bind my self, O Jesu, to observe these thy Laws of Love. Oh thou great Pattern of Love, learn me to Love.

O kindest Jesu, thy Body was broken, and is divided amongst us to unite us to Thee, and to one another. Let it be amongst us a common Incentive of Mutual Charity: Let it be, in its Effects, Unity of Spirit among us, a Bond of Peace, and all Righteousness of Life in our Carriage one towards another. O thou the great Fountain of Love, pour it abundantly into my Heart, and into the Hearts of all thy faithfull People; That we may abound in Love one towards another; and by thus bearing thy Glorious Character and Likeness, in Love, may show to all Men that we are indeed thy Disciples. Amen.

When all have Communicated, and the Minister begins the Prayers that remain, you are to leave off all private Devotions, and to joyn with him and the Congregation to the End.

After he has pronounced the Blessing, you may privately say:

To him that loved us, and wash'd us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father; To Him with the Father and the Holy Ghost, be Glory and Dominion for ever, and ever. Amen.

Then rising from your Knees, kindly and courteously salute your fellow Communicants at the parting of the Congregation.

Some

Some Private Devotions at Home, after the Communion.

Sect. XX. *A Meditation on the Communion.*

OH my Soul, ſeriouſly conſider how thou haſt been honour'd, how thou haſt been entertain'd in the Houſe of God this Day! Thou haſt been a Gueſt to the King of Saints, the Lord of Life and Glory: Divine Love has been thy Heavenly Entertainment, and Man did eat Angel's Food. Thy Saviour, thy Friend has brought thee into his Banqueting-Houſe, his Banner over thee was Love. Thou canſt not ſurely very ſoon forget the Pleaſures of this Feaſt: Has it not left behind it a very pleaſing reliſh? Has it not put thy Mouth quite out of taſt towards the things of this World? It is very fit that it ſhould do ſo: It would become thee for ſome time after this to account this World's beſt Delights to be but ſour and inſipid; and certainly, if thou meditate upon the good Entertainment thou haſt had, it will be ſo.

Jeſus, the Glorious Son of God, was Maſter of the Feaſt thou haſt been at ſo lately, and he was himſelf the Feaſt. Jeſus prepar'd it out of Love to thee. And becauſe his great Love could not (as we may eaſily imagine) provide any thing better, he provided himſelf to be thy rich and coſtly Entertainment. He has feaſted thee with his Body and Blood. He has, in giving thee that Bread and Wine, which was by the Miniſter, according to his appointment, conſecrated and ſet apart to repreſent his broken Body, and his Blood ſhed for Mankind, made thee a partaker of the Spiritual Bleſſings and benefits of his Death and Paſſion. Oh how great things has he then beſtow'd on thee! Where canſt thou find again ſuch Entertainment? What Enjoyments of this poor World could afford it? And if he has given thee never ſo much of this World, he has herein given thee that which is of infinitely greater value: And if he has given thee but little of this World, thou haſt no reaſon to complain of him who has been ſo free, ſo bounteous to thee in ſo much better things. Say then

to him, Oh how plenteous, how rich is thy Goodneſs, Lord, which thou haſt in reſerve for thoſe that fear thee, and that hope in thy Mercy!

He has treated thee with the Pardon of all thy Sins, however numerous, however heinous and guilty. Canſt thou forbear to admire and praiſe ſo great a Favour? Is it not wondrous that ſo vaſt a Debt ſhould be ſo freely forgiven thee? Does not this Forgiveneſs reſtore thee to the Almighty Favour and Love of God? And give thee leave to ask, and ground to expect, from reconciled Heaven, all that is good for thee, and neceſſary to thy Salvation? Oh ſay then, bleſs the Lord, O my Soul: All that is within me praiſe his Holy Name; who hath redeemed my Life from Deſtruction, who forgiveth all my Sins: Who crowneth me with loving Kindneſs and tender Mercies: Oh, bleſſed is the Man whoſe Tranſgreſſion is forgiven, whoſe Sin is cover'd: Bleſſed, O Lord Jeſus is the Man that putteth his Truſt in thee.

He hath beſtow'd on thee, my Soul, his Holy Spirit to dwell with, and to ſanctifie thee, to fill thee with all Graces: To heal all the Diſtempers of thy Soul, thy uneaſie, ſhamefull Diſtempers; to make thee tolerable and pleaſant to thy ſelf, and amiable and well-pleaſing to him. Oh happy Souls, that are the Temples of this Holy Spirit! Where he dwells, all things ſhall be in a beautifull Order; all things compoſed and calm, and peacefull; all full of Joy: There is a Peace which the World cannot give, and a Joy unſpeakable and full of Glory. In them Heaven dwells already; they ſhall be acquainted with its incomparable Felicities here on Earth; and they are ſeal'd hereby to the Day of Redemption.

Thy loving Lord, then, has given thee at this Feaſt, too, the Pledges and Earneſts of Future Glory and Bleſſedneſs. He has even united thee to himſelf after a wonderfull Manner; he looks on thee as a Member of his own Body; has made thee Partaker in his Death, and intends thee to partake in his Reſurrection. He will not leave thy Soul in Hell, not ſuffer thy dead Body to lie always under Diſſolution. He will *ſhew thee the Path*

of

of Life, and thou ſhalt dwell *at his Right-hand, where are Pleaſures for evermore:* Thou ſhalt dwell in his Preſence, where is *fulneſs of Joy.*

Oh how like a God has thy glorious and kind Saviour entertain'd thee! None could ever beſtow ſuch things on thee but he. Thou haſt been treated as a Favourite of Heaven, who canſt not chuſe but acknowledge thy ſelf a poor, vile, and contemptible Sinner. All theſe Bleſſings and Favours he hath conferr'd upon thee, and given thee in this Sacrament ſenſible Pledges and Tokens of them; though thou art unworthy of the very meaneſt and the commoneſt of his Gifts to Mankind. Aſſure thy ſelf it was not for any Merit or Worthineſs in thee that he has been ſo bountifull, but of his own free Motion! There is nothing of Debt in his Love, but thou muſt look upon it as altogether Obligation.

And now, my Soul, thou muſt conſider too the mighty Obligation he has laid upon thee. Thou art able to promiſe, to do nothing in return for his Love, but what he has infinitely oblig'd thee to. Should ſuch a Love as this ever be forgotten; or rather ſhouldſt thou not reſolve that thou wilt always retain a gratefull Sence of it: And that ſuch a Love ſhall be the greateſt Joy and the ſweeteſt Delight of thy Life: That ſuch a Love ſhall make an entire Conqueſt of thee; and make thee Subject to the pleaſant Laws of it, through the whole Courſe of thy Life. Thou canſt not ſure, for ſhame, think of a leſs return, than to give up thy ſelf to him; to live to him that died for thee; to ſtudy and love what will pleaſe him, and do it in all things. No; thou canſt not think of any thing leſs than of being his Servant, who has bought thee with ſo great a Price! Who has ranſom'd thee from Hell and everlaſting Miſery, and that by his own cruel Sufferings and accurſed Death.

And will it ever become thee, thinkeſt thou, after thou haſt conſider'd the cruel Sufferings of Jeſus for thy ſake, to ſhrink or murmur at Sufferings, or guiltily decline them? Wilt thou pretend to be a Follower, a Diſciple of Jeſus, and yet not be able to endure any thing grievous or inconvenient? Has he ſuffer'd very

grievous things for thee, worse by far than thou art able, or wilt ever be call'd to suffer for his sake? And wilt thou suffer nothing for him? Was his way to Heaven encombred with sharp Thorns, and will it become thee to murmur if thine be not strow'd with Roses? Was the great and glorious Jesus despised in the World, and must thou be mightily respected and honour'd? Was Jesus, the Son of *David*, (a rich and mighty King) mean and poor, and will nothing serve thee but to be vastly and superfluously rich? For shame, my Soul! These Desires cannot become thee. It is enough for the Disciple that he be as his Master; and surely 'tis an Honour that the Servant be as his Lord. If thou wilt be a Follower of Jesus, thou must expect, as the World hated him, saw no form nor comelineſs in him; so it will hate, and it will scorn thee: It will not see any thing to admire in thee: Consider the Sufferings of Jesus, and harden thy self; learn from him to despise the Inconveniences of this Life; learn to despise its Allurements. From his Indifferency towards it, 'tis thy Duty and thy Honour to be very indifferent too. And this, as all thy Duty, thou wilt find pleasant upon the trial of it, and a reward to it self. This will give thee an invincible Composure and Peace of Mind, a happy Command and Enjoyment of thy self under all the Viciſſitudes and Changes of this mutable uncertain World.

Consider further, my Soul; has he bleſt thee with the Pardon of all thy Sins? And does not this oblige thee to take the utmost care that thou sin no more? Know, he that has had much forgiven him, should love much; and Love will not let thee do any thing willingly, that is so displeasing and hatefull to the Kind and Holy Jesus, as the least Sin would be. Consider; thy Sins were pardon'd to oblige thee to forsake them for ever; and this does greatly oblige thee to it: It were horrid and monstrous Ingratitude, then, if the Pardon of what is past should encourage thee to begin a new score. Oh, abhorr the Thoughts of this, and reckon thou art oblig'd to live with great Care of thy self, to take great Heed to thy Ways, to shun even the Appearances of Evil, to abhorr and avoid, as much as thou canst, all Temptations to Wickedneſs. Con-

Consider, my Soul, the Holy Spirit is come to dwell with thee; to consecrate thee to be a Sacred Temple to himself! Oh Divine Guest! Oh how great is thy Honour and thy Happiness! Wilt thou not let him know that thou dost account it both? Wilt thou not study to be easie to such a Guest? To show him the greatest respects? Know then, that he must rule in thy Heart; he must be, not in Complement only, but, in Reality Master of the House. He is honourable enough, surely, to have such Respect done him: And it will be thy Advantage to give it him. He will order all things better there than ever thou couldst do without him. And thou must take care that thou never admit thy Lusts or vile Affections again: He will not dwell with such vile Company; if thou wouldst retain the Happiness of his Presence, they must be for ever banish'd from thy Soul: And sure it should be very easie for thee to see 'tis not fit that they should be allow'd so much as a Competition with him.

Consider too how it becomes a Soul to live, that is design'd an Inhabitant of Heaven; that is already made free of the *New Jerusalem*, which is above. Should you not now conform your Manners to that bright Company? Should you not consider what a kind of Life they liv'd when they were here on Earth; and set your self to follow them, as they were followers of Jesus? The Vertues which were so eminent in their Lives, must also shine in yours. They were not many of them Emperours, and Kings, and Queens on Earth, because that Fortune, shall I say, or rather that Burden, falls to the shares of but few among Mankind: Neither were they, it may be, many of them vastly rich, and more than they needed to be: But, which is better, and of more Advantage to themselves than either of these, they were poor in Spirit; they were humble and meek; they were temperate and sober; they were very good and merciful; all their Zeal and Concern was to advance the Glory of God. These are the steps thou must tread in; this the Way thou must follow, to follow them to Bliss; thou canst not come to their End in any contrary Way: Thou must *not be conform'd to this World, but be transformed by the Renewing of thy Mind.* Thou

Thou muſt not eagerly hunt after the Pleaſures, the Wealth and the Preferments of this World. It would become thee to be ever very indifferent towards them, as having already taſted and enjoy'd far better things than they: What is capable to afford thee incomparably more pleaſure and ſatisfaction: And eſpecially would this become thee, as being entitled to far better things: To more durable and uſefull Riches, more ſolid and laſting Pleaſures, and to far higher Dignities and Preferments. Theſe, thy Saviour and Friend, has given thee Pledges and Aſſurances of at this Sacrament; and theſe he will beſtow at the laſt Day to thoſe that love and fear him.

For thou mayeſt expect that this Jeſus, whoſe humble Sufferings and Death thou haſt now commemorated, will come again in Glory, with the Hoſts of glorious Angels attending him, to judge both the Quick and the Dead: He will come to *take Vengeance, in Flames of Fire, on them that obey not his Goſpel.* And will come to reward all his faithfull Servants, to be glorified and admired for his Bounty and Rewards to all them that believe. Oh conſider well, my Soul, that awfull, certain Day; and ſuch as thou wouldſt then be found, endeavour now to be; if this Life be diligently employ'd in thy Maſter's Work; the performance of thoſe Duties which belong to thy Station, and Calling, and Relations; he will then ſay to thee, *Well done good and faithfull Servant, enter thou into thy Maſter's joy.* It will be more to thy Advantage, then, to have denied thy ſelf now for thy Maſter's Honour and Service, than to have indulg'd and pleas'd thy ſelf in all things. It will be of greateſt Advantage to thee, then, to be found to have been ſober and temperate, and good, and righteous, and religious: When all the Honours, and all the Favour and Applauſe of that Day will be given to ſuch; and no other Differences among Men ſhall be regarded, but their Differences in theſe things. Be ſure, my Soul, it will not then repent thee, whatever it does now coſt to gain the Rewards and Honour of that Day. Reſolve firmly, then, for a good and holy Life; be never a weary of well-doing, for there is an everlaſting

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Reſt which ſhall receive thee at the End of it, and the time before thou wilt reach it is but ſhort. Be not diſcouraged by any Difficulties thou mayeſt meet with; if thou wilt boldly ſtrive, thou ſhalt overcome them all, through Chriſt ſtrengthening thee: To whom with the Father and the Holy Ghoſt, One Ever-bleſſed God, be all Honour and Glory, World without End. *Amen.*

Sect. XXI. *Prayers for a ſuitable Converſation.*

I. *O God, the Strength of all them that put their Truſt in thee; mercifully accept my Prayers; and becauſe through the Weakneſs of our mortal Nature, we can do no good thing without thee, grant me the Help of thy Grace, that in keeping thy Commandments I may pleaſe thee both in Will and Deed, through Jeſus Chriſt our Lord.* Amen.

II. *O Lord, the Fountain of all Power and Might, grant, I beſeech thee, to me thy Servant, Grace to withſtand the Temptations of the World, the Fleſh, and the Devil; and with a pure Heart and Mind to follow and ſerve thee the Only true and living God; and let me be accepted with thee in all my Service, through Jeſus Chriſt our Lord.* Amen.

III. *O Almighty God, who alone canſt order the unruly Wills and Affections of ſinfull Men, grant unto me thy Servant, that I may love the things which thou commandeſt, and deſire thoſe glorious things which thou doſt promiſe; that ſo among the ſundry and manifold Changes of this World, my heart may ſurely there be fixed, where true Joys are to be found, through Jeſus Chriſt our Lord.* Amen.

IV. *LOrd of all Power and Might, who art the Authour and Giver of all good Things; Graft in my Heart the Love of thy Name; encreaſe in me true Religion; nouriſh me in all Goodneſs, and of thy great Mercy keep me in in the ſame, through Jeſus Chriſt our Lord.* Amen.

V. *O Lord, who haſt taught us, that all our doings, without Charity, are nothing worth: Send thy Holy Spirit, I beſeech thee, and pour into my Heart that moſt excellent Gift of Charity, the very Bond of Peace, and of all Ver-*

Vertues; without which, whosoever liveth, is dead before thee. Grant this for thy only Son Jesus Christ's Sake. Amen.

VI. *ALmighty God, who hast given thy only Son to be unto us both a Sacrifice for Sin, and also an Example of Godly Life: Give me Grace that I may always most thankfully accept that his inestimable Benefit, and also daily endeavour my self to follow the blessed Steps of his most Holy Life, through the same Jesus Christ our Lord.* Amen.

VII. *GRant, I beseech thee, Almighty God, that like as I do believe thy only begotten Son, our Lord Jesus Christ, to have ascended into the Heavens; so I may also in Heart and Mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, World without End.* Amen.

VIII. *MAy the Peace of God, which passeth all Understanding, keep my Heart and Mind in the Knowledge and Love of God, and of his Son Jesus Christ our Lord; and the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon me and remain with me always.* Amen.

IX. *GLory be to the Father, and to the Son, and to the Holy Ghost: As it was in the Beginning, is, now, and ever shall be, World without End.* Amen.

Sect. XXII. *A Prayer of Recollection.*

THIS contains the Summ of this Book, and is made fit to be used after the reading any Parts of it in the Family or Closet.

O Most great and glorious God! Lord of Heaven and Earth, infinite in Majesty and Glory, and in thy Greatness unsearchable. All things that are, do derive from thee, the Fountain of Beings, all their Excellency, and all their Power. Thou art worthy of the greatest Reverence from the highest Angels; worthy of our godly Fear and most awfull Adorations; art exalted in thy Greatness above all our Blessing and Praise. And as thy Greatness is infinite, so is also thy Goodness; which thou hast exercised in a manner suitable to thy excellent Greatness: For thou art in all things like

thy

thy ſelf, and there is none beſides thee like unto thee. In wondrous Wiſdom and Goodneſs haſt thou made the World, bounteouſly communicating Being and Happineſs among thy Creatures. But thy Goodneſs has peculiarly ſhown it ſelf in thy dealing with Mankind, and appear'd in amazing Glories. It appears within us, and in all things that are round about us. Thou haſt made Man a Noble Creature, little lower than the Angels. Thou didſt endow him with thy glorious Image in Righteouſneſs and true Holineſs. Thou crownedſt him with Honour and Dignity, giving him Dominion over the Works of thy Hands. Thou haſt built this beauteous World for his Habitation, and plentifully furniſh'd it with all things neceſſary and delightfull to him. All our Senſes preſent us with many Inſtances of thy Goodneſs to us, the Earth is full of it; Day unto Day uttereth Speech, and Night unto Night ſheweth the Knowledge of this. We cannot without the greateſt, and the moſt wilfull Blindneſs, fail to ſee it; nor without the moſt unworthy and diſingenuous Ingratitude, forget or neglect to acknowledge it.

But this, O Lord, is that which we muſt, with ſhame and ſelf-abhorrence, accuſe our ſelves of. All thy Goodneſs, and the Obligations of it, were ſoon forgotten by our Firſt Parents, and they rebell'd againſt thee: And we are their true and vile Off-ſpring, going aſtray from the Womb, living in Enmity againſt thee, and deſpiſing thy Commandments. All the Wickedneſs of the World, and the Affronts thou haſt receiv'd from it, thou didſt foreſee; and yet of thy great Patience and Forbearance didſt ſpare our Firſt Parents, and permit them to propagate their baſe and corrupt Nature! And this gives us occaſion, O Lord, to reflect upon the greateſt and moſt glorious Exerciſe of thy Goodneſs to Mankind. When we were all guilty before thee, and obnoxious to thy Eternal Wrath; and thy Honour, and thy Juſtice did require our utter Rejection and Perdition: Yet even then did thy Wiſdom and Goodneſs contrive and afford us a Way and Means of Salvation: And thy infinite Greatneſs, though ſo exceedingly affronted, did condeſcend to a Concern to ſave us; and a way was found out ſuitable to thy Greatneſs, and our Neceſſity. Even then did God the Father ſo love the World, that he gave his only-begotten Son, that whoſoever believes in him ſhould not periſh, but have everlaſting life:

And then did God the Son, in his infinite Compaſſion to Mankind, offer himſelf to be our Mediatour; and he undertook to purchaſe for us the Divine Favour which we had loſt at the Coſt of his own Abaſement, in taking our Nature, and of dying a Sacrifice for the Sins of Men. Oh how unwearied, Lord, has thy Kindneſs and Mercy been towards us! And how odious and deteſtable are all our Tranſgreſſions againſt thee! When we conſider thee, O Lord, and the Obligations which thou haſt laid upon us, we are even confounded to think of the exceeding Vileneſs and Enormity of our Sins. We are therefore forced, O Lord, to abhorr our ſelves; We humble, we abaſe our ſelves before thee. We acknowledge thy greateſt Diſpleaſure againſt us to be Juſt and Righteous; and muſt own, that we have deſerv'd thou ſhouldſt throw us into the everlaſting Fire which is prepar'd for the Devil and his Angels. But, bleſſed be thy Name, there is Mercy with thee, and thou art, through the Undertaking of our bleſſed Mediatour, a God forgiving Iniquity, Tranſgreſſion and Sin. We praiſe thee, we magnifie thee, O Lord, for thine ineſtimable Love in the Redemption of the World by our Lord Jeſus Chriſt. Glory be to the Father, and to the Son, and to the Holy Ghoſt, for this wonderfull Favour and Relief in our low and deſperate Condition. Encouraged, O Father, by the Sacrifice of thy Son, and relying upon the Merits of it, we return unto thee: We deſire to return to our Duty We gladly and thankfully accept of the new Offers of Grace and Favour with thee, which thou art pleaſed to make us; we ſubmit to the gentle and eaſie Terms thou requireſt of us, and we humbly ſeek thy Favour upon thoſe Conditions. We were, O Lord, by the kind Diſpenſation of thy Providence, in our early Infancy, dedicated to thee, and engag'd in that happy Covenant, which thou affordeſt us as the Way of our Salvation: But we muſt with ſhame confeſs, that we have broken this Covenant, and liv'd in too great neglect of it; and have added to the other Heinouſneſs and Wickedneſs of our vile Sins, the great Guilt of breaking our Vows and Promiſes to thee. As ſenſible of our unworthy Behaviour, again, O Lord, we deſire to renew thoſe Bonds, and we earneſtly deſire they may be ſo confirm'd by this renewal of them, as that they may never be broken any more. We renounce this wicked World, our own corrupt Nature,

and

and thine Adversary the Devil; we purpose not to suffer our selves to follow, nor be led by them. We will receive, O Lord, what thou requirest us to believe; and we devote our selves to keep and obey thy Holy, Just and Good Commandments, through the whole Course of our Lives: To be always under the Influence and Power of Love to thee, and to our Neighbours: To love thee with all our Heart, with all our Soul, and with all our Might; and our Neighbour as our selves. O Father of Mercies, graciously accept of our Repentance, and return unto thee: Look upon the Death of thy Son, and turn from us all thy Wrath: Justifie us freely by thy Grace; pardon all our Sins upon the Account of it; take us into thy Service, and grant that we may ever hereafter please thee in Newness and Holiness of Life.

Jesus, thou Son of God, have Mercy upon us, O Christ hear us; be thou our Advocate with thy Father! By thy Holy Nativity and Circumcision; by thy Meritorious Cross and Passion; by thy Precious Death and Burial; by thy Glorious Resurrection and Ascension take us into thy Care and Protection: Thou that hast done all these things for us, have Mercy upon us: O be thou Jesus *to us, and save us from our Sins: Give us, according to thy promise, to them that receive thee, the glorious Privilege to become the Sons of God: We accept of thee, O Lord, as a King to rule us, and will study to know and endeavour to obey thy Commands: We earnestly desire thy Teaching as our great Prophet; and will receive and comply with thy Divine Instructions, however contrary they are to the corrupt Byass of our Nature, and our Love of this World Lord, we purpose to conform our selves to them by the Direction of thy excellent Example, and not to be conformed to this World. And we will always acknowledge our utter unworthiness of the least Good, and place all our Hopes in thy Merits and Intercession as our great High Priest O let us find by the good Success of all our humble Addresses, that thou hast Compassion on our Miseries, and dost ever live to make Intercession for us.*

But, alas, we have promised and resolv'd more than we are able to perform without the Influence and Assistance of thy good Spirit. We therefore address our selves to thee, O blessed Spirit: Come down, we beseech thee, into our

Hearts;

Hearts; repleniſh us abundantly with thy Grace; let us become thy Sacred conſecrated Temples, and do thou evermore dwell in us: Baniſh and purge out of us for ever all that is contrary and diſpleaſing to thee. Teach us, that denying all ungodlineſs and worldly Luſts, we may live ſoberly and righteouſly, and godly in this preſent World. Write thy Law in our Hearts, that we may never depart from it. Increaſe and maintain our Faith; increaſe and continue our Love; cheriſh all Grace in us; and cauſe us to perſevere in Holineſs, and Vertue, and well-doing, to the End of our Lives. Keep us in the Knowledge and Love of God, and of his Son Jeſus Chriſt our Lord. We purpoſe, O Holy Spirit, duly to wait for thy bleſſed ſaving Influences in a diligent Attendance on thy Sacred Ordinances, the Word and Sacraments: Oh let us be always in due fitneſs to attend them, when the happy Opportunities of doing ſo are afforded us; and let them be always bleſt to us, and be effectual to promote our Sanctification, and Salvation.

[Inſert this when this Prayer is uſed in the Morning.]

We give thanks to the God of all Mercies for the ſafe Protection, the quiet and comfortable Reſt of the laſt Night: We devote this Day and all our Lives to thy Service, in the Duties which thou giveſt us to do; aſſiſt us mercifully, O Lord, in all, and accept us in Jeſus Chriſt.

[Inſert this when this Prayer is uſed at Night.]

Enlighten our dark Souls, we beſeech thee, O Lord, with all the Knowledge that is neceſſary to our Salvation: Fill us with devout Affections, and let thy Love always poſſeſs and rule us: Be thou, we pray, our Protection this Night from all the Perils and Dangers of it.

May the Grace of our Lord Jeſus Chriſt, the Love of God the Father; and the Communion of the Holy Ghoſt, be with us all henceforth for evermore. Amen.

Our Father which, *&c.*

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